

الْبَابُ الْخَامِسُ

خِدْمَةُ الْبَشَرِيَّةِ عَبْرِ إِعْلَاءِ الْقِيمِ الْإِنْسَانِيَّةِ

CHAPTER 5

SERVING HUMANITY THROUGH  
ELEVATING HUMAN VALUES

## الفصل الأول

### الإحسان إلى الناس وفضله

#### SECTION I

#### EXCELLING IN VIRTUOUS DEEDS IN SERVING HUMANITY

#### QUR'AN

١. ﴿وَأَنفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيهِكُمْ إِلَى الْتَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

1. *«And spend in the cause of Allah; and do not cast yourselves into destruction with your own hands; and adopt righteousness. Verily, Allah loves the righteous.»*<sup>1</sup>

٢. ﴿وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا مَا أَتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقَنَا عَذَابَ الْتَّارِ﴾ أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ

2. *«And there are others of them who submit: 'O our Lord, grant us excellence in this world, and excellence in the Hereafter (as well), and save us from the torment of Hell.' It is they for whom there is a share of their (virtuous) earning, and Allah is Swift at reckoning.»*<sup>2</sup>

<sup>1</sup> Qur'an, 2:195.

<sup>2</sup> Ibid., 2:201-202.

٢. ﴿الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَاءِ وَالْكَلِمِينَ الْعَيْظَ وَالْعَافِينَ عَنِ الْنَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

3. ﴿They are the ones who spend in the cause of Allah whether they are affluent or indigent (in both the conditions), sublimate their anger and tolerate (the faults of the) people; and Allah loves those who are benevolent.﴾<sup>1</sup>

٤. ﴿لَيْسَ عَلَى الَّذِينَ ظَاهَرَتْ عَلَيْهِ الْمُنْكَرُ إِذَا  
مَا أَتَقَوْا وَمَأْمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ أَتَقَوْا وَمَأْمَنُوا ثُمَّ أَتَقَوْا وَأَحْسَنُوا  
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

4. ﴿There is no sin on those who believe and do righteous deeds with regard to what they have eaten (of the unlawful things before the prohibition came), whereas (in all other matters) they were Godwary and put firm faith (in other commandments of Allah), and practised pious deeds consistently. Later, (also after the revelation of the prohibitions,) they desisted from (all the unlawful things) and believed (true-heartedly in their unlawfulness), became men of piety and Godwariness, and (finally) rose to the station of men of spiritual excellence (i.e., Allah's beloved, favourite, intimate and righteous servants). And Allah loves those who live with spiritual excellence.﴾<sup>2</sup>

٥. ﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَأَدْعُوهُ خَوْفًا وَظَمَاءً إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

5. ﴿And do not cause disruption and mischief in the land after it has been set in order (i.e., after reformation of the living conditions in the country). And keep supplicating Him fearing (His torment) and aspiring (to His mercy).

<sup>1</sup> Ibid., 3:134.

<sup>2</sup> Ibid., 5:93.

Assuredly, Allah's mercy is near to those who are (spiritually excellent,) committed to doing pious works. <sup>١</sup>

٦. ﴿لَيْسَ عَلَى الْمُرْسَلِينَ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنِفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ وَاللَّهُ عَفُورٌ رَّحِيمٌ﴾

7. «There is no sin on the aged (i.e., the weak) and the sick, nor on those who are not so (affluent) that they may spend, while they are most sincerely and truly devoted to Allah and His Messenger (ﷺ). No way can the righteous (i.e., the spiritually excellent) be blamed and Allah is Most Forgiving, Ever-Merciful. <sup>٢</sup>

٧. ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَا عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

7. «Indeed, Allah enjoins justice and benevolence (towards everyone), and giving away to the kindred, and forbids indecency, evil deeds, defiance and disobedience. He admonishes you so that you may remember with concern. <sup>٣</sup>

٨. ﴿هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ﴾

8. «The reward of good cannot be anything but good. <sup>٤</sup>

## HADITH

١. عن أبي هريرة رضي الله عنه أن رجلاً قال: يا رسول الله، إن لي قرابةً أصلهم

<sup>١</sup> Ibid., 7:56.

<sup>٢</sup> Ibid., 9:91.

<sup>٣</sup> Ibid., 16:90.

<sup>٤</sup> Ibid., 55:60.

وَيَقْطَعُونِي، وَأَحْسِنُ إِلَيْهِمْ وَيُسْبِئُونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ. فَقَالَ: لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَانَتْ تُسْفِهُمُ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَاهِرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ حِبَّانَ وَالطَّبرَانِيُّ.

202/1. According to Abū Hurayra ﷺ, a person said:

“O Messenger of Allah! (Some of) my relatives are such that I make up with them and they break up with me; I do them good and they do me evil; I extend to them tolerance and they transact with me ignorance. (What should I do now?)” He said: “If you do what you have said, then you are serving them burning ash to eat. An angel from Allah ﷺ will always escort you to help against them as long as you continue with this conduct.”<sup>1</sup>

Reported by Muslim, Ahmād, Ibñ ibbān and al-Tabarānī.

٢٠٣/٢. وَفِي رِوَايَةِ شَدَّادِ بْنِ أَوْسٍ ﷺ، قَالَ: ثَنَانٌ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ كَتَبَ إِلِّيْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُو الْقَتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُو الذَّبْحَ، وَلِيُحِدَّ أَحَدُكُمْ شَفَرَتَهُ فَلِيُرِخْ ذَبِيْحَتَهُ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ دَاؤِدَ وَالْتَّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ.

203/2. According to Shaddād b. Aws ﷺ, he remembers Allah's Messenger ﷺ having said two things:

“Allah has prescribed spiritual excellence in the treatment of everything, so if you kill (any combatant during the war), you must perform the killing with moral excellence (causing least torture), and if

<sup>1</sup> Set forth by •Muslim in *al-Sahīh: Kitāb al-Birr wa al-Sila wal-Ādāb* [The Book of Virtue, Good Manners and Joining of the Ties of Relationship], chapter: “Joining the Tie of Relationship and Prohibition to Break it”, 4:1982 §2558. •Ahmād b. Ḥanbal in *al-Musnād*, 2:300 §7979. •Ibn ibbān in *al-Sahīh*, 2:195 §450. •al-Tabarānī in *al-Mu'jam al-awsat*, 3:157-158 §2786.

you sacrifice an animal, you must perform the slaughter most caringly, and let one of you sharpen the blade, in order to set the sacrificial animal at rest (causing it least discomfort)! ”<sup>1</sup>

Reported by Muslim, Aḥmad, Abū Dāwūd, al-Tirmidhī, al-Nasā’ī and Ibn Mājah.

٤/٢٠٤. وَفِي رِوَايَةِ أَنَسِ بْنِ مَالِكٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: انْطَلِقُوا بِاسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ. وَلَا تَقْتُلُوا شَيْخًا فَانِيَا، وَلَا طَفْلًا، وَلَا صَغِيرًا، وَلَا امْرَأَةً. وَلَا تَعْلُوَا وَضُمُّوا عَنَائِمَكُمْ. وَأَصْلِحُوهَا، وَأَحْسِنُوهَا؛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ.  
رَوَاهُ أَبُو دَاوُدَ وَالْبَيْهَقِيُّ.

204/3. In a narration, Anas b. Mālik صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ related that Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“Leave (for jihad) in the Name of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, with (mindfulness of) Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and following the practice of Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Do not kill any feeble old man, or any infant or young child or woman, and do not take anything without right from spoils of war and put your spoils together. (Moreover) do reforms and benevolence because Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ loves the benevolent.”<sup>2</sup>

<sup>1</sup> Set forth by •Muslim in *al-Šaḥīḥ: Kitāb al-Šayd wa al-Dhabā’iḥ* [The Book of Hunting and Sacrificing Animals], chapter: “The injunction to perform the slaughter and cutting well, and to sharpen the cutting blade”, 3:1548 §1955. •Aḥmad b. Ḥanbal in *al-Muṣnād*, 4:123, 125 §17154, 17179. •Abū Dāwūd in *al-Sunan: Kitāb al-Dahāyā* [The Book of Sacrificial Animals], chapter: “The prohibition of keeping the animals waiting, and the injunction to treat the sacrificial animal gently”, 3:100 §2815. •al-Tirmidhī in *al-Sunan: Kitāb al-Diyāt* [The Book of Blood-money Payments], chapter: “What has come to us about the prohibition of mutilation [*mathla*]”, 4:23 §1409. •al-Nasā’ī in *al-Sunan: Kitāb al-Dahāyā* [The Book of Sacrificial Animals], chapter: “The injunction to sharpen the cutting blade”, 7:227 §4405, & chapter: “Good performance of the slaughter”, 7:229 §4412. •Ibn Mājah in *al-Sunan: Kitāb al-Dhabā’iḥ* [The Book of Sacrificial Animals], chapter: “When you slaughter, you must perform the slaughter well”, 2:1058 §3170.

<sup>2</sup> Set forth by •Abū Dāwūd in *al-Sunan: Kitāb al-Jihād* [The Book of Jihad], 3:37 §2614. •al-Bayhaqī in *al-Sunan kubrā*, 9:90 §17932. •Ibn ‘Abd al-Barr

Reported by Abū Dāwūd and al-Bayhaqī.

٤/٢٠٥ . وَفِي رِوَايَةِ حُدَيْفَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَكُونُوا إِمَّةً. تَقُولُونَ: إِنَّ أَحْسَنَ النَّاسُ أَحْسَنَ، وَإِنْ ظَلَمُوا ظَلَمْنَا، وَلَكِنْ وَطَنُوا أَنفُسَكُمْ: إِنَّ أَحْسَنَ النَّاسُ أَنْ تُحْسِنُوا وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا. رَوَاهُ التَّرْمِذِيُّ وَالبَّازَارُ. وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

205/4. In a narration, udhayfa ﷺ related that Allah's Messenger ﷺ said:

“Do not follow what everyone opines, i.e. do not say: ‘If people do good, we shall also do good, and, if they wrong, we shall also wrong.’ Rather uphold that if people do good, you will also do good and if they wrong, you will not do injustice.”<sup>1</sup>

Reported by al-Tirmidhī and al-Bazzār. Al-Tirmidhī said: “This is a fine tradition.”

٥/٢٠٦ . عَنْ أَبِي شَرِيعٍ الْخَرَاعِيِّ، أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُحْسِنْ إِلَى جَارِهِ . رَوَاهُ مُسْلِمٌ وَابْنُ مَاجَهٍ وَالْدَّارِمِيُّ .

206/5. Abū Shurayh al-Khuzā'ī ﷺ related that the Prophet ﷺ said:

“He who believes in Allah and the Last Day should treat his neighbour nicely and excellently.”<sup>2</sup>

in *al-Tambīd*, 24:233. •Tammām al-Rāzī in *al-Fawā'id*, 1:90 §200. •al-Zayla'ī in *Naṣb al-rāya*, 3:386.

<sup>1</sup> Set forth by •al-Tirmidhī in *al-Sunan: Kitāb al-Birr wa al-Sīla* [The Book of Righteousness and Maintaining Good Relations with Relatives], chapter: “What has been related about beneficence and pardoning”, 4:364 §2007. •al-Bazzār in *al-Musnad*, 7:229 §2802. Cited by •al-Mundhīrī in *al-Targhib wa al-tarhib*, 3:231 §3812.

<sup>2</sup> Set forth by •Muslim in *al-Šaḥīḥ: Kitāb al-Imān* [The Book of Faith], chapter: “Concerning exhortation to accord honour and respect to the

Reported by Muslim, Ibn Mājah and al-Dārimī.

٦/٢٠٧ . عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَتَى أَكُونُ مُحْسِنًا؟ قَالَ: إِذَا قَالَ جِيرَانُكَ: أَنْتَ مُحْسِنٌ فَأَنْتَ مُحْسِنٌ، وَإِذَا قَالُوا: إِنْكَ مُسِيءٌ فَأَنْتَ مُسِيءٌ . رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَالْبَزَّارُ وَابْنُ حِبَّانَ وَاللَّفْظُ لَهُ.

207/6. According to 'Abd Allāh :

“A man said: ‘O Messenger of Allah, when shall I become spiritually excellent (i.e., supremely pious)?’ He said: ‘If your neighbours say: “You are pious (i.e., spiritually excellent),” you are pious (i.e., spiritually excellent), and if they say: “You are an evildoer,” you are an evildoer!””<sup>١</sup>

Reported by Ahmād, Ibn Mājah, al-Bazzār and Ibn Ḥibbān (the wording is his).

٧/٢٠٨ . وَفِي رِوَايَةِ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ قَالَ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرِبُكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنُكُمْ أَخْلَاقًا . رَوَاهُ أَحْمَدُ وَالترْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ حِبَّانَ، وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ .

208/7. According to Jābir :

“Allah’s Messenger said: ‘Among the dearest of you to me, and

neighbour and the guest and obligation to keep silent except in goodness, and all these qualities come into faith’, ١:٦٩ §٤٨. •Ibn Mājah in *al-Sunan: Kitāb al-Adab* [The Book of Etiquette], chapter: “The neighbour’s rights”, ٢:١٢١١ §٣٦٧٢. •al-Dārimī in *al-Sunan*, ٢:١٣٤ §٢٠٣٥. •al-Ṭabarānī in *al-Mu’jam al-kabīr*, ٢٢:١٩٢ §٥٠١.

<sup>١</sup> Set forth by •Ahmād b. anbal in *al-Musnad*, ١:٤٠٢ §٣٨٠٨. •Ibn Mājah in *al-Sunan: Kitāb al-Zuhd* [Abstinence], chapter: “Good commendation”, ٢:١٤١١ §٤٢٢٢-٤٢٢٣. •al-Bazzār in *al-Musnad*, ٥:٩٨ §١٦٧٥. •Ibn Ḥibbān in *al-Saḥīḥ*, ٢:٢٨٤ §٥٢٥. •al-Ḥākim transmitted it through Abū Hurayra in *al-Mustadrak*, ١:٥٣٤ §١٣٩٩.

those of you seated closest to me on the Day of Resurrection, are the finest of you in moral character.”<sup>1</sup>

Reported by Ahmād, al-Tirmidhī (the wording is his) and Ibn Ḥibbān. Al-Tirmidhī said: “This is a fine tradition.”

وَفِي رِوَايَةِ عَائِشَةَ عَلَيْهِ السَّلَامُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الرَّجُلَ لِيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالْحَاكِمُ وَابْنُ حِبَّانَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيفٌ.

In another narration, according to ‘Ā’ishah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

“The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: ‘The believer will surely attain, by the excellence of his moral character, to the degree of the steadfast keeper of the fast and regular observer of the night vigil.’”<sup>2</sup>

Reported by Ahmād, Abū Dāwūd, al-Ḥākim and Ibn Ḥibbān. According to al-Ḥākim: “This is an authentic tradition.”

٨/٢٠٩. عَنْ أَنَسِ بْنِ مَالِكٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالآخِرِينَ يُنَادِي مُنَادِيٌ فِي صَعِيدٍ وَاحِدٌ مِنْ بُطْنَانِ الْعَرْشِ: أَيْنَ أَهْلُ الْمَعْرِفَةِ بِاللَّهِ؟ أَيْنَ الْمُحْسِنُونَ؟ قَالَ: فَيَقُولُ عُقُوقٌ مِنَ النَّاسِ حَتَّى يَقْفُوا بَيْنَ يَدَيِ اللَّهِ. فَيَقُولُ، وَهُوَ

<sup>1</sup> Set forth by •Ahmād b. Ḥanbāl on the authority of ‘Abd Allāh b. ‘Amr صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in *al-Muṣnād*, 2:185, 217 §6735, 7035. •al-Tirmidhī in *al-Sunan: Kitāb al-birr wa al-ṣīla* [The Book of Virtue, Good Manners and Joining of the Ties of Relationship], chapter: “What has been related about the most excellent character,” 4:370 §2018. •Ibn Ḥibbān on the authority of ‘Abd Allāh b. ‘Amr صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in *al-Ṣaḥīḥ*, 2:235 §485, 7035. •al-Bayhaqī on the authority of Abū Tha’labā al-Khuṣhānī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in *Shu‘ab al-īmān*, 6:234 §7989.

<sup>2</sup> Set forth by •Ahmād b. Ḥanbāl in *al-Muṣnād*, 6:187 §25578. •Abū Dāwūd in *al-Sunan: Kitāb al-Adab* [The Book of Good Manners], 4:252 §4798. •al-Ḥākim in *al-Muṣṭadrak*, 1:128 §199. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:228 §480. •al-Bayhaqī in *Shu‘ab al-īmān*, 6:236 §7997.

أَعْلَمُ بِذَلِكَ: مَا أَنْتُمْ؟ فَيَقُولُونَ: نَحْنُ أَهْلُ الْمَعْرِفَةِ الَّذِينَ عَرَفْنَا إِيَّاكَ وَجَعَلْنَا أَهْلَهُ لِذَلِكَ. فَيَقُولُ: صَدَقْتُمْ. ثُمَّ يَقُولُ لِلآخَرِينَ: مَا أَنْتُمْ؟ قَالُوا: نَحْنُ الْمُحْسِنُونَ. قَالَ: صَدَقْتُمْ. قُلْتُ لِنَبِيِّ: «مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ» [التوبه، ٩١/٩]، مَا عَلَيْكُمْ مِنْ سَبِيلٍ، ادْخُلُوا الْجَنَّةَ بِرَحْمَتِي. ثُمَّ تَبَسَّمَ رَسُولُ اللهِ ﷺ فَقَالَ: لَقَدْ نَجَّاهُمُ اللَّهُ مِنْ أَهْوَالِ بَوَائِقِ الْقِيَامَةِ.

رَوَاهُ أَبُو نُعَيْمٍ فِي كِتَابِ الْأَزْبَعِينَ.

209/8. According to Anas b. Mālik ﷺ:

“Allah’s Messenger ﷺ said: ‘When Allah assembles the first and the last, a herald will call out from a plain under the pedestals of the Heavenly Throne: “Where are the people endowed with the intimate knowledge of Allah? Where are the people of spiritual excellence?” A company of the people will then come to the fore and stand in front of Allah. So He will say, though He is All-Knowing of that: “Who are you?” They will reply: “We are the people endowed with the intimate knowledge, for You have made us acquainted with You, and You have made us worthy of that!” He will say: “You have told the truth!” Then He will say to the other group: “Who are you?” They will say: “We are the spiritually excellent!” He will say: “You have told the truth! I said to My Prophet: ‘There is no cause of reproach against the spiritually excellent [mā 'alā al-muhsinīna min sabīl].’ (Q.9:91). So there is no cause (of reproach) against you too. Enter the Garden of Paradise with My Mercy!” Then Allah’s Messenger ﷺ smiled and said: ‘Indeed, Allah will deliver them from the miseries and the calamities of the Resurrection!’”<sup>1</sup>

Reported by Abū Nu‘aym in *Kitāb al-Arba‘īn*.

<sup>1</sup> Set forth by •Abū Nu‘aym in *Kitāb al-Arba‘īn*, p. 100 §51. Cited by •al-Manāwī in *Fayd al-qadīr*, 1:420 §4.

## التعامل مع الوالدين بالبر والملائفة

### SECTION 2

### EXCELLENT CONDUCT, PIETY AND KINDNESS WITH PARENTS

#### QUR'ĀN

١. ﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهُ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنَا وَأَقِيمُوا الصَّلَاةَ وَأَئُوا الْرَّكْنَةَ ثُمَّ تَوَلَّوْهُمْ إِلَّا قَلِيلًا مِنْكُمْ وَأَنْتُمْ مُعَرِّضُونَ﴾

١. *(And (remember) when We took a firm promise from the Children of Ya'qūb (Jacob): 'Do not worship (anyone) besides Allah, and be kind to the parents and (do good to) the kindred and orphans and the needy. And (also) talk of piety to the common people (in a polite and pleasant manner). And establish Prayer and pay Zakāt (the Alms-due).' Then, all the rest of you, except a few, turned back (from the promise) and you are but averse (to the truth).)*<sup>١</sup>

٢. ﴿وَقَضَى رَبُّكَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَنَانِ إِمَّا يَبْلُغُنَّ عِنْدَكَ الْكِبِيرَ أَخْدُهُمَا أَوْ كَلَّاهُمَا فَلَا تَقْتُلْ لَهُمَا أَقْرِبٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الْذُلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ

<sup>١</sup> Qur'ān, 2:83.

أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا

2. «And your Lord has commanded you not to worship anyone other than Allah, and treat parents with benevolence. If either or both of them attain old age in your presence, then do not say even ‘Ugh!’ to them, nor reproach them. And always speak to both of them submissively, observing polite manners. And always lower your wings of submissiveness and humility out of soft-heartedness for both of them, and keep supplicating (Allah): ‘O my Lord, have mercy on both of them as they brought me up in (my) childhood (with mercy and clemency).’»<sup>1</sup>

## HADITH

٩/٢١٠. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الصَّلَاةُ عَلَى وَقْتِهَا، قَالَ: ثُمَّ أَيُّ؟ قَالَ: بِرُّ الْوَالِدَيْنِ. مُتَّفَقُ عَلَيْهِ.

٢١٠/٩. According to Ibn Mas'ud رض:

“I asked the Messenger of Allah ص: ‘Which practice is dearest to Allah Most High?’ He said: ‘Performing the ritual prayer at its set time.’ I said: ‘Then which?’ He said: ‘Treating the parents kindly and respectfully.’<sup>2</sup>

Agreed upon by al-Bukhārī and Muslim.

١٠/٢١١. عن عبد الله بن عمرو رض: جاء رجل إلى النبي فاستأذنه في الجِهادِ، فقال: أَحَيُّ وَالدَّائِكَ؟ قال: نَعَمْ، قال: فَيُهِمَا فَجَاهِدْ.

<sup>1</sup> Ibid., 17:23-24.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:227 §5625, & 1:197 §504. •Muslim in *al-Ṣaḥīḥ*, 1:89 §85.

رَوَاهُ ابْنُ مَاجَهُ.

211/10. Also in a report:

“A man came to the Prophet and sought his permission to engage in the sacred struggle, so the Prophet ﷺ said: ‘Are your parents alive?’ When the man said: ‘Yes,’ he told him: ‘In that case, you must struggle for their service!’”<sup>1</sup>

Reported by Ibn Mājah.

١١/٢١٢ . وَفِي رِوَايَةِ عَنْهُ ﷺ قَالَ: أَقْبَلَ رَجُلٌ إِلَيْنَاهُ ﷺ فَقَالَ: أُبَايِلُكَ عَلَى الْهِجْرَةِ وَالْجِهَادِ أَبْتَغِي الْأَجْرَ مِنَ اللَّهِ . قَالَ: فَهَلْ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ؟ قَالَ: نَعَمْ، بَلْ كِلَاهُمَا حَيٌّ . قَالَ: فَتَبْتَغِي الْأَجْرَ مِنَ اللَّهِ؟ قَالَ: نَعَمْ . قَالَ: فَارْجِعْ إِلَى وَالِدَيْكَ فَأَحْسِنْ صُحْبَتَهُمَا .  
مُتَفَقُ عَلَيْهِ .

212/11. According to ‘Abd Allāh b. ‘Amr رض:

“A man approached Allah’s Prophet ﷺ and said: ‘I pledge allegiance to you with respect to the migration [hijra] and the sacred struggle [jihad], seeking the reward from Allah!’ He said: ‘Is one of your parents alive?’ The man said: ‘Yes, both of them are alive.’ He said: ‘Do you (really) seek the reward from Allah?’ When the man said: ‘Yes,’ he told him: ‘In that case, you must return to your parents and provide them with excellent companionship and conduct!’”<sup>2</sup>

Agreed upon by al-Bukhārī and Muslim.

١٢/٢١٣ . وَفِي رِوَايَةِ عَنْهُ ﷺ قَالَ: جَاءَ رَجُلٌ إِلَيْ رَسُولِ اللَّهِ ﷺ فَقَالَ: حِثْ

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2227 §5627. •Muslim in *al-Ṣaḥīḥ*, 4:1975 §2549. •Abū Dāwūd in *al-Sunan*, 3:17 §2528-2529. •al-Nasā’ī in *al-Sunan*, 7:143 §4163.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2227 §5627. •Muslim in *al-Ṣaḥīḥ*, 4:1975 §2549.

أَبَا يُعْكَ عَلَى الْهِجْرَةِ، وَتَرَكْتُ أَبْوَيَ يَبْكِيَانِ، قَالَ: ارْجِعْ إِلَيْهِمَا فَأَضْحِكُهُمَا كَمَا أَبْكَيْتَهُمَا.

رَوَاهُ أَحْمَدُ وَأَبْوَ دَاؤَدُ وَاللَّفْظُ لَهُ وَالنَّسَائِيُّ.

213/12. According to 'Abd Allāh b. 'Amr :

"A man came to Allah's Messenger ﷺ and submitted: 'I pledge allegiance to you with respect to the migration [hijra], though I have left my parents crying.' So the Prophet said: "You must return to your parents and make them laugh as you left them crying."<sup>1</sup>

Reported by Aḥmad, Abū Dāwūd (the wording is his) and al-Nasā'ī.

13/214. عَنْ جَاهِمَةَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ أَسْتَشِيرُهُ فِي الْجِهَادِ. فَقَالَ النَّبِيُّ ﷺ: أَلَكَ وَالِدَانِ؟ قُلْتُ: نَعَمْ. قَالَ: إِلَزْمُهُمَا فَإِنَّ الْجَنَّةَ تَحْتَ أَرْجُلِهِمَا. رَوَاهُ النَّسَائِيُّ وَالطَّبَرَانِيُّ.

214/13. According to Jāhima :

"I came to the Prophet ﷺ to seek his advice about the sacred struggle, so the Prophet ﷺ said: 'Do you have parents?' When I said: 'Yes (they are alive)', he said: 'Keep close to them, for the Garden of Paradise is beneath their feet!'"<sup>2</sup>

Reported by al-Tabarānī and al-Nasā'ī.

14/215. عَنْ أَنْسِ قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ، فَقَالَ: إِنِّي أَشْتَهِي الْجِهَادَ وَلَا أَقْدِرُ عَلَيْهِ. قَالَ: هَلْ بَقَيَ مِنْ وَالِدِيَكَ أَحَدٌ؟ قَالَ: أُمٌّي، قَالَ: فَأَبْلِي اللَّهَ

<sup>1</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:160, 294 §6490, 6833. •Abū Dāwūd in *al-Sunan*, 3:17 §2528. •al-Nasā'ī in *al-Sunan*, 7:143 §4163.

<sup>2</sup> Set forth by •al-Nasā'ī in *al-Sunan*, 6:11 §3104. •al-Tabarānī in *al-Mu'jam al-Kabīr*, 2:289 §2202. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:216 §3750. •al-Haythamī in *Majma' al-Zawā'id*, 8:138.

فِي بَرَّهَا. فَإِذَا فَعَلْتَ ذَلِكَ فَأَنْتَ حَاجٌ وَمُعْتَمِرٌ وَمُجَاهِدٌ. فَإِذَا رَضِيَتْ عَنْكَ أُمُّكَ فَأَنْتِ  
اللَّهُ وَبَرَّهَا.

رَوَاهُ أَبُو يَعْلَى وَالْطَّبَرَانِيُّ. وَقَالَ الْمُنْذِرِيُّ: رَوَاهُ أَبُو يَعْلَى وَالْطَّبَرَانِيُّ فِي  
الصَّغِيرِ وَالْأَوْسَطِ، وَإِسْنَادُهُمَا حَيْدٌ.

215/14. According to Anas b. Mālik ﷺ:

“A man came to the Messenger of Allah ﷺ and submitted: ‘I wish for jihad but cannot afford it.’ He said: ‘Is one of your parents alive?’ The man said: ‘Yes my mother is alive.’ He said: ‘Fulfil your promise with Allah by providing your mother with excellent conduct. Once you have done it, you will be appointed the rank of one who performs Pilgrimage, Visitation (to Mecca) and jihad. So when your mother is pleased with you, fear Allah and continue treating her even better.”<sup>1</sup>

Reported by Abū Ya'la and al-Tabarānī. According to al-Mundhīrī: “This tradition is reported by Abū Ya'la and al-Tabarānī in *al-Mu'jam al-Šaghīr* and *al-Mu'jam al-Awsat*.”

٢١٦/١٥. عَنْ ابْنِ عُمَرَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَوْمُكَ عَلَى السَّرِيرِ بَرَّا  
بِوَالْدَيْكَ تُضْحِكُهُمَا وَيُضْحِكَانِكَ أَفْضَلُ مِنْ جِهَادِكَ بِالسَّيْفِ فِي سَيْلِ اللَّهِ يَعْلَمُهُ.  
رَوَاهُ الْبَيْهَقِيُّ فِي الشُّعُبِ.

216/15. According to 'Abd Allāh b. 'Umar ﷺ:

“The Messenger of Allah ﷺ said: ‘(Before) going to your bed, you should be in a state that you make your parents laugh by treating them with compassion, and they make you laugh, for this is superior to striving for the cause of Allah with sword.’<sup>2</sup>

<sup>1</sup> Set forth by •Abū Ya'la in *al-Musnad*, 5:149 §2760. •al-Tabarānī in *al-Mu'jam al-Awsat*, 3:199 §2915, & *al-Mu'jam al-Šaghīr*, 1:144 §218. •al-Maqdisī in *al-Āhādīth al-Mukhtāra*, 5:226 §1855. •al-Mundhīrī in *al-Targhib wa al-Tarhib*, 3:216 §3747.

<sup>2</sup> Set forth by •al-Bayhaqī in *Shu'ab al-Imān*, 6:179 §7836.

Reported by al-Bayhaqī in *Shu‘ab al-Imān*.

٢١٧/١٦. عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: قَدِمْتُ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ قُلْتُ: وَهِيَ رَاغِبَةٌ، أَفَأَصِلُّ أُمِّي؟ قَالَ: نَعَمْ صِلِّ أُمَّكِ مُتَفَقٌ عَلَيْهِ.

٢١٧/١٦. Asmā' daughter of Abū Bakr narrated:

“My mother came to me during the reign of the Messenger of Allah when she was a polytheist. I asked the Messenger of Allah about the ruling and submitted: ‘She desires (a gift from me); shall I keep kinship with her?’ He said: ‘Yes, keep good relation with your (polytheist) mother.’”<sup>١</sup>

Agreed upon by al-Bukhārī and Muslim.

٢١٨/١٧. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: قَالَ رَسُولُ اللَّهِ إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ فَقَلَّ: يَا رَسُولَ اللَّهِ، وَكَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ مُتَفَقٌ عَلَيْهِ.

٢١٨/١٧. According to ‘Abd Allāh b. ‘Amr :

“Allah’s Messenger said: ‘Indeed, one of the major sins is for the man to curse his parents.’ He was asked: ‘O Messenger of Allah, how does the man curse his parents?’ He replied: ‘A man reviles another man’s father, so (in retaliation) he reviles his father, and he reviles his mother, so (in retaliation) he reviles his mother (so it is like reviling

<sup>١</sup> Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 2:924 §2477. •Muslim in *al-Šaḥīḥ*, 2:696 §1003.

one's own parents).”<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

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<sup>1</sup> Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 5:2228 §5628. •Muslim in *al-Šaḥīḥ*, 1:92 §90.

## الفصل الثالث

### التعامل مع النساء بالبر والملائفة

#### SECTION 3

#### EXCELLENT CONDUCT, PIETY AND KINDNESS WITH WOMEN

#### QUR'ĀN

١. ﴿لِلرِّجَالِ نَصِيبٌ مِّمَّا أَكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا أَكْتَسَبْنَ﴾

١. *Men will have a share of what they earn, and women will have a share of what they earn.*<sup>١</sup>

٢. ﴿وَيَسْتَقْتُلُوكُ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِي كُمْ فِيهِنَّ وَمَا يُتَلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَمَّى النِّسَاءُ الَّتِي لَا تُؤْتَوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفَيْنَ مِنَ الْوِلَدَنِ وَأَنْ تَقُومُوا لِلْيَتَمَّى بِالْقِسْطِ وَمَا تَعْمَلُوا مِنْ حَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا﴾

٢. *(And, (O Prophet,) people ask about your edict on matters concerning (orphan) women. Say: 'Allah ordains you in their case, and the commandment (already) being communicated to you in the holy Book (also) pertains to those orphan women whom you deny (the rights) which have been prescribed for them. And (in order to take their assets into possession) you want to marry them. In addition to that, there is (also a decree) on affairs concerning*

<sup>١</sup> Qur'ān, 4:32.

*helpless minor children, that stick to justice in matters of orphans. And whatever good you do, Allah is indeed Well Aware of that.»<sup>1</sup>*

٣. ﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ الْتَّابِسِينَ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا حَطَبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الْرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ فَسَقَى لَهُمَا ثُمَّ تَوَلَّ إِلَى الْظَّلَلِ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

3. *«And when he arrived at the watering (well) of Madyan, he found there a crowd of people watering (their flocks). And on a side, he saw two women, withdrawn, holding back (their goats. Mūsā [Moses]) asked: 'Why are you (standing) in this condition?' Both said: 'We cannot water (our goats) till the shepherds take back their flocks and our father is an aged man.' So he watered their (flocks) and then turned back to the shade and submitted: 'O Lord, I am in need of whatever good You send down to me.'»<sup>2</sup>*

## HADITH

١٨/٢١٩ . عَنْ أَبِي بُرْدَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّهُ سَمِعَ أَبَاهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ قَالَ: شَلَّاةً يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ (وَمِنْهُمْ): الرَّجُلُ تَكُونُ لَهُ الْأَمَّةُ فَيَعْلَمُهَا فَيُحْسِنُ تَعْلِيمَهَا، وَيُؤَدِّبُهَا فَيُحْسِنُ أَدْبَهَا، ثُمَّ يُعْتَقُهَا فَيَتَزَوَّجُهَا فَلَهُ أَجْرَانِ .

*رَوَاهُ الْبُخَارِيُّ وَابْنُ أَبِي شَيْبَةَ وَأَبُو عَوَانَةَ .*

٢١٩/١٨. Abū Burda رَضِيَ اللَّهُ تَعَالَى عَنْهُ reported on the authority of his father (Abū Mūsā al-Ash'arī):

“The Prophet ﷺ said: ‘Three persons will get their reward twice. (One is) a person who has a slave girl and he educates her properly and

<sup>1</sup> Ibid., 4:127.

<sup>2</sup> Ibid., 28:23-24.

teaches her good manners properly (without violence) and then sets her free and marries her. Such a person will get a double reward.”<sup>1</sup>

Reported by al-Bukhārī, Ibn Abī Shayba and Abū ‘Awāna.

٢٢٠. عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنْ كَانَتِ الْأَمْمَةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ رَسُولِ اللَّهِ فَنَتَطِقُ بِهِ حَيْثُ شَاءَتْ. رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

220/19. Anas b. Mālik ﷺ said,

“From amongst the female slaves of Medina (the illumined), any one (helpless and needy) could take hold of the hand of Allah’s Messenger ﷺ and take him (for the resolution of any of her matters) wherever she wanted (and the Holy Prophet ﷺ used to assist her in her matters with compassion).”<sup>2</sup>

Reported by al-Bukhārī and Aḥmad b. anbal.

٢٢١. وَفِي رِوَايَةِ عَنْهُ أَنَّ امْرَأَةً كَانَ فِي عَقْلِهَا شَيْءٌ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ لِي إِلَيْكَ حَاجَةً. قَالَ: يَا أُمَّ فُلَانِ، انْظُرِي أَيَّ السَّكَكِ شِئْتِ، حَتَّى أَفْضِيَ لَكَ حَاجَتِكِ، فَخَلَا مَعَهَا فِي بَعْضِ الْطُّرُقِ حَتَّى فَرَغَتْ مِنْ حَاجَتِهَا. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاؤِدَ.

221/20. Anas ﷺ reported that a woman, with some psychiatric disorder, submitted:

“O Messenger of Allah! I need you in some matter.” He said: “O mother of so-and-so, wherever you want to go, let us go and I will sort out your matter.” Hence, he (while talking about and listening to her

<sup>1</sup> Set forth by •al-Bukhārī in *al-Sahīh*, 3:1096 §2849. •Ibn Abī Shayba in *al-Muṣannaf*, 3:118 §12635. •Abū ‘Awāna in *al-Musnad*, 1:103 §68.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Sahīh*, 5:2255 §5724. •Aḥmad b. anbal in *al-Musnad*, 3:98 §11960. •Abū Nu‘aym in *īlyat al-Awliyā'*, 7:202.

problems) walked with her to different pathways until her needs were met (and she left).<sup>1</sup>

Reported by Muslim, Aḥmad and Abū Dāwūd.

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<sup>1</sup> Set forth by •Muslim in *al-Šaḥīḥ*, 4:1812 §2326. •Aḥmad b. anbal in *al-Musnad*, 3:119 §12218. •Abū Dāwūd in *al-Sunan*, 4:257 §4818.

## الفصل الرابع

### التعامل مع الزوجة بالبر والملاطفة والإحسان

#### SECTION 4

#### EXCELLENT CONDUCT, LOVE AND KINDNESS WITH THE WIFE

#### QUR'ĀN

١. ﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

١. *«And, according to usage, women too have rights over men similar to the rights of men over women. Men, however, have an advantage over them. And Allah is All-Mighty, Most Wise.»*<sup>١</sup>

٢. ﴿وَالْوَلَدَاتُ يُرْضِعْنَ أُولَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا ثُكْلَفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَلِلَّهِ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَيْهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضِيْ مِنْهُمَا وَتَشَاءُرِ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرِضُعُوا أُولَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَمْتُمْ مَا عَطَيْتُمُ بِالْمَعْرُوفِ وَأَقْعُدُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

٢. *«And the mothers shall suckle their infants for two full*

<sup>١</sup> Qur'ān, 2:228.

years. This (injunction) is for him who wants to complete the suckling period. And, according to usage, the food and clothing of the feeding mothers is the obligation of the father of the child. No soul should be stressed beyond its capacity, (and) neither the mother nor the father should be harmed for the child. The same injunction is applicable to the heirs. Then if both the mother and the father desire with mutual consultation and consent to wean (even before the fixed two years), there will be no sin on them. Nor shall it be a sin if you intend to engage (wet nurses) for suckling the children, whilst you pay them whatever you do according to usage. And fear Allah and know that Allah is Watchful of all that you do.»<sup>1</sup>

٣. ﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا أَلِيَّسَاءَ كَرْهَهَا وَلَا  
تَعْضُلُوهُنَّ لِتَذَهَّبُوا بِعَيْضٍ مَا ءَاتَيْنَاهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحْشَةٍ مُّبِينَ  
وَعَالِيَّرُوْهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوْا شَيْئًا  
وَيَجْعَلَ اللَّهُ فِيهِ حَيْرَانًا ١٦ وَإِنْ أَرَدْتُمُ أَسْتِبْدَالَ زَوْجٌ مَّكَانٌ زَوْجٌ  
وَءَاتَيْتُمُ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوْهُ مِنْهُ شَيْئًا أَنْ تَأْخُذُوْهُ وَبُهْتَنَا وَإِنَّمَا  
مُّبِينًا﴾

3. «O believers! It is not lawful for you to become heirs to women by force. And do not retain them by force in order to take (back) from them a portion of what you gave them, unless they commit open indecency. And treat them honourably. Then if you dislike them, it may be that you dislike a thing and Allah places in it abundant good. And if you seek to take a wife in place of another and you have (by now) given to her heaps of wealth, yet do not take back any part of it. Do you want to take that wealth (back) by means of unjust accusation and manifest sin?»<sup>2</sup>

<sup>1</sup> Ibid., 2:233.

<sup>2</sup> Ibid., 4:19-20.

٤. ﴿وَإِنْ أُمْرَأٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلُحُ خَيْرٌ وَأَحْسَرَتِ الْأَنْفُسُ الشُّحُّ وَإِنْ تُحْسِنُوا وَتَتَقْوُا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَيْرًا ﴿١٦﴾ وَلَنْ تَسْتَطِعُو أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَبْيِلُوا كُلَّ الْسَّبِيلِ فَتَذَرُّوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَقْوُا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا﴾

4. *If a woman fears maltreatment or indifference on the part of her husband, there is no harm if both (husband and wife) reconcile on some appropriate accord, and reconciliation (in truth) is best. The human nature has (no doubt) been made (more or less) self-seeking, but if you practise benevolence and guard yourselves against evil, Allah is indeed Well Aware of the works that you do. And you simply do not have the ability to do (ideal) justice amongst your (more than one) wives, however ardently you may desire to do it. Do not, therefore, incline with absolute fondness (towards one, thus) leaving the other like something suspended (in the midst). But if you mend your ways and refrain (from injustice and maltreatment), Allah is Most Forgiving, Ever-Merciful.* <sup>١</sup>

٥. ﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَظَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحْشَةٍ مُّبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَدْرِي لَعَلَّ اللَّهَ يُحِدِّثُ بَعْدَ ذَلِكَ أُمْرًا ﴿١٧﴾ فَإِذَا بَأْعَنَ أَجَاهَنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوْا ذَوِي عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَدَةَ لِلَّهِ ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمَ الْآخِرُ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلُ لَهُ مَحْرَجًا﴾

<sup>١</sup> Ibid., 4:128-129.

5. «O Prophet! (Say to the Muslims:) ‘When you seek to divorce your women, divorce them during their period of purity and count their prescribed period. And keep fearing Allah, Who is your Lord. And do not drive them out of their homes, nor should they leave unless they commit open indecency. And these are Allah’s (fixed) limits. And whoever transgresses Allah’s limits has surely wronged his own soul. (O man,) you do not know that Allah may perhaps develop a new situation (to turn you back to her after divorce). Then when they reach closer to (the end of) their appointed term, retain them with kindness or separate from them with kindness. And take two just persons from amongst you as witnesses and establish testimony for the sake of Allah. This is advice for him alone who believes in Allah and the Last Day. And whoever fears Allah, He makes a way out for him (from pain and grief of this world and the Hereafter).»<sup>1</sup>

٦. ﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا ثُضَارُوهُنَّ لِتُضِيقُوْا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَئِكَ حَمْلٌ فَانْفَقُوا عَلَيْهِنَّ حَتَّى يَضَعُنَ حَمْلَهُنَّ فَإِنْ أَرْضَعُنَ لَكُمْ فَقَاتُوهُنَّ أُجُورَهُنَّ وَأَتْمِرُوا بَيْتَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَسَّرُتُمْ فَسُرْتُرْضِعُ لَهُ أُخْرَىٰ ⑤ لِيُنْفِقُ ذُو سَعْةٍ مِنْ سَعْتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلِيُنْفِقْ مِمَّا عَاهَدَهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

6. «Keep the (divorced) women where you live according to your means. And do not harm them so as to make (the place of living) intolerable for them. And if they are pregnant, keep spending on them till they give birth to the child. Then if they suckle (the child) for your sake, pay them their recompense. And consult each other (as usual) for good. But if you experience difficulty mutually,

<sup>1</sup> Ibid., 65:1-2.

(then some) other woman may suckle the child. The affluent one should spend (according to) his means. And whoever is provided sustenance scarcely, let him spend (on her maintenance) out of the provision which Allah has given him. Allah does not burden anyone beyond what He has given him. Allah will soon bring about ease after hardship.»<sup>1</sup>

## HADITH

٢١/٢٢٢. عَنْ عَمْرِو بْنِ الْأَحْوَاصِ قَالَ: أَنَّهُ شَهَدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعْظًا. فَقَالَ: أَلَا، وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، ... أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًا. فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ: فَلَا يُوْطِنْ فُرْشَكُمْ مَمْنُ تَكْرُهُونَ وَلَا يَأْذَنَ فِي بُيُوتِكُمْ لِمَنْ تَكْرُهُونَ، أَلَا وَحَقُّهُنَّ عَلَيْكُمْ: أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ.

رَوَاهُ التَّرْمِذِيُّ وَابْنُ مَاجَهَ . وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثُ حَسَنٌ صَحِحٌ.

222/21. 'Amr b. al-Ahwāṣ reported that he was with the Prophet ﷺ on the occasion of the Farewell Pilgrimage. The Messenger of Allah ﷺ, after expressing his gratitude and praise to Allah, exhorted and advised us and said:

“Listen! Treat women well ... Beware! There are rights for your women upon you, and your rights upon your women, for they are not allowed to ruin your beds nor permit anyone whom you dislike in your homes. And their rights upon you is that you treat them with benevolence for their clothes and food.”<sup>2</sup>

Reported by al-Tirmidhī and Ibn Mājah. According to al-

<sup>1</sup> Ibid., 65:6-7.

<sup>2</sup> Set forth by •al-Tirmidhī in *al-Sunan*, 3:467 §1163. •Ibn Mājah in *al-Sunan*, 1:594 §1851. •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:372 §9169.

Tirmidhī: "This is a fine authentic tradition."

٢٢٣/٢٢٣. وَفِي رِوَايَةٍ: عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا حَقُّ زَوْجَةِ أَحَدِنَا عَلَيْهِ؟ قَالَ: أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُبُهَا إِذَا اكْتَسَبْتَ أَوْ اكْتَسَبْتَ، وَلَا تَضْرِبِ الْوَجْهَ، وَلَا تُقْبَحْ، وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ.  
رَوَاهُ أَحْمَدُ وَأَبُو دَاؤُدَ وَاللَّفْظُ لَهُ.

٢٢٣/٢٢. According to Mu‘āwiya b. Hayda ﷺ:

"I said: 'O Messenger of Allah, what is the wife's right over one of us?' He said: 'That you must feed her when you eat, you must clothe her when you clothe yourself or earn, you must not strike her face, you must not speak to her foul language, and you must not separate her except within the home.'"<sup>1</sup>

Reported by Ahmād and Abū Dāwūd (with this wording).

٢٢٤/٢٣. وَفِي رِوَايَةٍ عَنْ عَائِشَةَ قَالَتْ: مَا ضَرَبَ رَسُولُ اللَّهِ خَادِمًا لَهُ وَلَا امْرَأً، وَلَا ضَرَبَ بِيَدِهِ شَيْئًا.  
رَوَاهُ النَّسَائِيُّ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ.

٢٢٤/٢٣. ‘Āisha ﷺ reported that the Messenger of Allah ﷺ would never strike any of his wives or slaves. He never struck anyone with his blessed hands.<sup>2</sup>

Reported by al-Nasā’ī and Ibn Mājah (with this wording).

٢٤/٢٤. وَفِي رِوَايَةٍ: عَنْ إِيَاسِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ذُبَابٍ قَالَ: قَالَ النَّبِيُّ

<sup>1</sup> Set forth by •Ahmād b. Ḥanbāl in *al-Muṣnād*, 4:447, 5:3 §20027, 20036. •Abū Dāwūd in *al-Sunan*, 2:244 §2142. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:373 §9171. •Abd al-Razzāq in *al-Muṣannaf*, 7:148 §12583. •al-Tabarānī in *al-Mu’jam al-Kabīr*, 19:427 §1038.

<sup>2</sup> Set forth by •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:371 §9165. •Ibn Mājah in *al-Sunan*, 1:638 §1984.

لَا تَنْضِرْ بُنَّ إِمَاءَ اللَّهِ.

رَوَاهُ أَبْنُ مَاجَهُ.

225/24. According to ʻIyās b. ʻAbd Allāh b. Abī Dhūbāb ﷺ:

“The Prophet ﷺ said: ‘Never strike the female slaves of Allah.’”<sup>1</sup>

Reported by Ibn Mājah.

٢٢٦/٢٥. عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجْرَتَ عَلَيْهَا حَتَّىٰ مَا تَجْعَلُ فِي فَمِ امْرَأِكَ مُتَّفِقٌ عَلَيْهِ.

226/25. According to Saʻd b. Abī Waqqās ﷺ, Allah's Messenger ﷺ said to him:

“You will not spend on means of support, seeking Allah's countenance (pleasure) thereby, without being rewarded for it, even for the bite you put into the mouth of your wife!”<sup>2</sup>

Agreed upon by al-Bukhārī and Muslim.

٢٢٧/٢٦. عَنْ ثُوْبَانَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ دِينَارٌ يُنْفِقُهُ عَلَىٰ عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَىٰ دَائِيَّهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ يُنْفِقُهُ عَلَىٰ أَصْحَابِهِ فِي سَبِيلِ اللَّهِ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ مَاجَهَ وَالنَّسَائِيُّ فِي السُّنْنِ الْكُبُرَىٰ.

227/26. According to Thawbān ﷺ:

“The Messenger of Allah ﷺ said: ‘The most excellent dīnār is the one that a person spends on his family, and the dīnār that someone spends on his mount in the way of Allah Most High, and the dīnār

<sup>1</sup> Set forth by •Ibn Mājah in *al-Sunan*, 1:638 §1985.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Sahīh*, 1:30 §56, & 1:435 §1233. •Muslim in *al-Sahīh*, 3:1250 §1628. •Mālik in *al-Muwaṭṭa'*, 2:763 §1456.

that someone spends on his companions in Allah's path.”<sup>1</sup>

Reported by Muslim, Ahmad, Ibn Majah and al-Nasā'ī in *Sunan al-Kubrā*.

٢٢٨/٢٧. وَفِي رِوَايَةٍ: عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةِ، وَدِينَارٌ تَصَدَّقَتْ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ. أَعْظَمُهُمَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ مَاجَهٍ وَالنَّسَائِيُّ فِي السُّنْنِ الْكُبْرَى.

228/27. According to Abū Hurayra ﷺ:

“The Messenger of Allah ﷺ said: ‘Of the dīnār you spend in the way of Allah, or to set free a slave, or as a charitable donation given to a needy, or to support your family, the dīnār that is most richly rewarded is the one you spend on your family.’<sup>2</sup>

Reported by Muslim, Ahmad, Ibn Majah and al-Nasā'ī in *Sunan al-Kubrā*.

٢٢٩/٢٨. عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَيَّ النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي كُتِبْتُ فِي غَزْوَةِ كَدَا وَكَدَا وَأَمْرَتِي حَاجَةٌ. قَالَ: ارْجِعْ فَحُجَّ مَعَ امْرَأِكَ.

مُنْتَقِقٌ عَلَيْهِ.

229/28. According to Ibn 'Abbās ﷺ:

“A man came to the Holy Prophet ﷺ and submitted: ‘O, Messenger of Allah! I have enlisted in the army for a such-and-such *ghazwa* (a battle in which the Prophet ﷺ used to participate), but my wife wants to go for Hajj (so what is the commandment)?’ Allah’s Messenger said,

<sup>1</sup> Set forth by •Muslim in *al-Šaḥīḥ*, 2:691 §994. •Ahmad b. anbal in *al-Musnad*, 5:277 §22434. •Ibn Majah in *al-Sunan*, 2:922 §2760. •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:376 §9182.

<sup>2</sup> Set forth by •Muslim in *al-Šaḥīḥ*, 2:692 §995. •Ahmad in *al-Musnad*, 2:473 §10122. •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:376 §9183.

‘Go back and perform Hajj with your wife (for her rights are also obligatory upon you).’”<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

٢٩/٢٣٠. عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُهُمْ خِيَارٌ كُمْ لِنِسَائِكُمْ.  
رَوَاهُ أَحْمَدُ وَالْتَّرمِذِيُّ وَالْدَّارِمِيُّ. وَقَالَ التَّرمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

230/29. According to Abū Hurayra :

“Allah’s Messenger ﷺ said: ‘Where faith is concerned, the most perfect of the believers is the finest of them in moral character, and the best of you are the best of you for their women.’”<sup>2</sup>

Reported by Ahmād, al-Tirmidhī and al-Dārimī. According to al-Tirmidhī: “This is a fine authentic tradition.”

٣٠/٢٣١. وَفِي رِوَايَةِ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ: إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَأَطْفَعُهُمْ بِأَهْلِهِ.  
رَوَاهُ أَحْمَدُ وَالْتَّرمِذِيُّ وَالنَّسَائِيُّ فِي السُّنْنِ الْكُبْرَى.

231/30. According to Ā’ishah :

“The Messenger of Allah ﷺ said: ‘Among the believers, the most perfect ones are those who possess the finest moral character, and they are most kind and affectionate towards their family.’”<sup>3</sup>

<sup>1</sup> Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 3:1114 §2896. •Muslim in *al-Šaḥīḥ*, 2:978 §1341.

<sup>2</sup> Set forth by •Ahmād b. Ḥanbal in *al-Muṣnād*, 2:472 §10110. •al-Tirmidhī in *al-Sunan*, 3:466 §1162. •al-Dārimī in *al-Sunan*, 2:415 §2792. •al-Ḥākim in *al-Muṣadrak*, 1:43 §2.

<sup>3</sup> Set forth by •Ahmād b. Ḥanbal in *al-Muṣnād*, 6:47 §24250. •al-Tirmidhī in *al-Sunan*, 5:9 §2612. •al-Nasā’i in *al-Sunan al-Kubrā*, 5:364 §9154. •al-Ḥākim in *al-Muṣadrak*, 1:119 §173.

Reported by Aḥmad, al-Tirmidhī and al-Nasā'ī in *al-Sunan al-Kubrā*.

٣١/٢٣٢. عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ: خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي.

رَوَاهُ التَّرْمِذِيُّ وَابْنُ مَاجَهْ وَابْنُ حِبَّانَ. وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

232/31. According to 'Ā'isha ﷺ:

“The Messenger of Allah ﷺ said: ‘The better of you are those who are kind towards their family, and I am the best among you all for my family.’”<sup>1</sup>

Reported by al-Tirmidhī, Ibn Mājah and Ibn Ibbān. According to al-Tirmidhī: “This is a fine authentic tradition.”

<sup>1</sup> Set forth by •al-Tirmidhī in *al-Sunan*, 5:709 §3895. •Ibn Mājah in *al-Sunan*, 1:636 §1977. •Ibn Ibbān in *al-Ṣaḥīḥ*, 9:484 §4177.

الفصل الخامس

حُسْنُ مُعَامَلَةِ النَّبِيِّ ﷺ مَعَ أَزْوَاجِهِ

SECTION FIVE

EXCELLENT CONDUCT, LOVE AND  
COMPASSION OF THE HOLY PROPHET ﷺ WITH  
HIS WIVES

QUR'ĀN

﴿يَا أَيُّهَا الَّتِي إِنَّا أَخْلَقْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَانَتِ أُجُورَهُنَّ وَمَا  
مَلَكْتَ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّكَ وَبَنَاتِ عَمِّكَ  
وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالِتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَأَمْرَأَةً مُؤْمِنَةً إِن  
وَهَبَتْ نَفْسَهَا لِلَّهِ إِنْ أَرَادَ الَّتِي أَنْ يَسْتَنِكْحَهَا حَالِصَةً لَكَ مِنْ دُونِ  
الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكْتَ أَيْمَنُهُمْ  
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ⑤ تُرِجِي مَنْ  
تَشَاءُ مِنْهُنَّ وَتُشَوِّقِي إِلَيْكَ مَنْ تَشَاءُ وَمَنْ أَبْتَغَيْتِ مِمَّنْ عَزَّلْتَ فَلَا  
جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَى أَنْ تَقْرَأَ أَعْيُنَهُنَّ وَلَا يَخْرُجَنَّ وَيَرْضَيْنَ بِمَا ءَانَتِهِنَّ  
لُكْهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ⑥ لَا يَحِلُّ لَكَ  
النِّسَاءُ مِنْ بَعْدِ وَلَا أَنْ تَبَدَّلَ يِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا  
مَا مَلَكْتَ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَّقِيبًا﴾

﴿O Prophet! Surely, We have made lawful for you those

*of your wives whom you have paid their dower, and those who are in your possession (according to Allah's commandments) whom Allah has given you as spoils of war, and the daughters of your paternal uncles, and the daughters of your paternal aunts, and the daughters of your maternal uncles, and the daughters of your maternal aunts who have emigrated with you, and any other believing woman who dedicates herself to the Holy Prophet (for marriage), provided the Holy Prophet (too) has the intention to marry her (so all these are lawful for you. This command is) exclusively for you, not for other believers (of the Umma [Community]). Indeed, We know best what We have prescribed for them (the Muslims) concerning their wives and the slave girls they possess. (But this exclusive command for lawfulness of number of wives in your respect has been given) so that there remains no difficulty for you (in making elaborate arrangements for the education and training of the women of the Muslim Umma [community]). And Allah is Most Forgiving, Ever-Merciful. (O Prophet! You have a choice) to postpone (the turn of) any (wife) whom you may please from amongst your wives, and keep with you (any of them on priority) whom you may please. And there is no blame on you if you desire her (to be with you) from whom you kept distance (for a while). This makes possible for them cooling their eyes (by seeing you) and they will not remain grieved and they will all feel pleased and delighted for what you have blessed them with. And Allah knows best what is in your hearts and Allah is All-Knowing, Forbearing. After that (they have preferred your pleasure and your service to the worldly benefits), it is not lawful for you also (to marry) more women (so that these wives alone may enjoy the distinction of their glory). Nor is it lawful that (in case of divorce to some and regarding it Our command to maintain the present number of wives) you take (into marriage) other wives in their place, even though their*

beauty (of behaviour, moral conduct and style of preaching Dīn [Religion]) may seem to you pleasingly excellent. But the slave girl that is in your possession (by Our command is lawful). And Allah is Ever-Watchful over everything.»<sup>1</sup>

## HADITH

٣٢/٢٣٣. عَنْ عَائِشَةَ قَالَتْ: وَاللَّهِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ يَقُولُ عَلَى بَابِ حُجْرَتِي، وَالْحَبَشَةُ يَلْعَبُونَ بِحِرَابِهِمْ فِي مَسْجِدِ رَسُولِ اللَّهِ، يَسْتَرُنِي بِرِدَائِهِ، لِكَيْ أَنْظُرَ إِلَيْهِمْ، ثُمَّ يَقُولُ مِنْ أَجْلِي حَتَّى أَكُونَ أَنَا الَّتِي أَنْصَرْتُ، فَاقْدِرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ السُّنْنَ، حَرِيصَةٌ عَلَى اللَّهِ.

مُنْقَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

233/32. According to 'Āisha ﷺ:

“By Allah, (I can still envision) the Messenger of Allah ﷺ standing at the door of my room, screening me with his cloak, enabling me to see the sport of the Abyssinians as they played with their daggers in the mosque of the Messenger of Allah ﷺ. He kept standing for my sake (till I was satisfied) and then I went back; and now you can imagine how much an adolescent girl can be fond of watching sports (she stood there for a long time and this was the Holy Prophet's excellent conduct towards his wives).”<sup>2</sup>

Reported by al-Bukhārī and Muslim (and the wording is his).

٣٣/٢٣٤. عَنْ عَائِشَةَ قَالَتْ: دَخَلَ أَبُو بَكْرٍ وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الْأَنْصَارِ، تُغَيَّبَانِ بِمَا تَقَوَّلَتِ الْأَنْصَارُ يَوْمَ بُعَاثَ، قَالَتْ: وَلَيْسَتَا بِمُغَنِيَتِينِ، فَقَالَ أَبُو بَكْرٍ: أَمْزَأِمِيرُ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ؟ وَذَلِكَ فِي يَوْمِ عِيدٍ. فَقَالَ رَسُولُ

<sup>1</sup> Qur'ān, 33:50-52.

<sup>2</sup> Set forth by •al-Bukhārī in al-Ṣaḥīḥ, 5:1988 §4894, & 5:2006 §4938. •Muslim in al-Ṣaḥīḥ, 2:609 §892. •al-Nasā'ī in al-Sunan, 3:195 §1595.

الله ﷺ: يَا أَبَا بَكْرٍ, إِنَّ لِكُلِّ قَوْمٍ عِيْدًا وَهَذَا عِيْدُنَا.  
مُتَّفِقُ عَلَيْهِ.

وَفِي رَوَايَةِ مُسْلِمٍ: وَفِيهِ جَارِيَتَانِ تَلْعَبَانِ بِدُفٍّ.

234/33. According to 'Ā'isha ﷺ:

"Abū Bakr ﷺ came (to my house) and I had two girls with me from among the girls of the Ansar, and they were singing about the bravery of Ansar in the Battle of *Bu'āth*. They were not (professional) singers. Upon this, Abū Bakr ﷺ said: 'Satanic instruments are being played in the house of the Messenger of Allah ﷺ?' And that was an 'Id day. Upon this, the Messenger of Allah ﷺ said: 'O Abū Bakr ﷺ! Every nation has a festival, and it is our festival (so let them play on).'"<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

In Muslim's tradition, these are the wordings: "There were two (slave) girls in the house who were playing a tambourine."

٣٤ / ٢٣٥. عَنْ أَنَسِ ﷺ أَنَّ جَارًا لِرَسُولِ اللَّهِ ﷺ فَارِسِيًّا، كَانَ طَبِيبَ الْمَرْقَ،  
فَصَنَعَ لِرَسُولِ اللَّهِ ﷺ، ثُمَّ جَاءَ يَدْعُوهُ، فَقَالَ: وَهَذِهِ لِعَائِشَةَ؟ فَقَالَ: لَا، فَقَالَ رَسُولُ اللَّهِ ﷺ:  
اللَّهُ أَعَلَّ: لَا، فَعَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَهَذِهِ؟ قَالَ: لَا، قَالَ رَسُولُ اللَّهِ ﷺ:  
لَا، ثُمَّ عَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَهَذِهِ، قَالَ: نَعَمْ، فِي الثَّالِثَةِ، فَقَامَ يَتَدَافِعَانِ  
حَتَّى أَتَيَا مَنْزِلَهُ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدٌ.

235/34. Anas b. Mālik ﷺ reported:

"Allah's Messenger ﷺ had a neighbour who was Persian (by descent), and he was an expert in the preparation of food. He prepared (soup) for Allah's Messenger and then came to him to invite him (to that

<sup>1</sup> Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 1:324 §909, & 3:1430 §3716. •Muslim in *al-Šaḥīḥ*, 2:607–608 §892. •Ibn Mājah in *al-Sunan*, 1:612 §1898.

feast). He (Allah's Messenger) said: 'Is this also for 'Ā'isha?' He said: 'No'. Thereupon Allah's Messenger ﷺ also said: 'No (then I cannot join the feast).' He returned and invited him, and Allah's Messenger said: 'She is also here (i.e. 'Ā'isha should also be invited).' He said: 'No'. Thereupon Allah's Messenger ﷺ also said: 'No (and declined his offer).' He returned again to invite him and Allah's Messenger ﷺ again said: 'She is also here.' He (the host) said: 'Yes,' at the third time. Then he accepted his invitation, and both of them set out until they came to his house."<sup>1</sup>

Reported by Muslim and Ahmād.

٣٥/٢٣٦. عَنْ الْأَسْوَدِ قَالَ: سَأَلْتُ عَائِشَةَ مَا كَانَ النَّبِيُّ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مَهْنَةِ أَهْلِهِ، تَعْنِي خِدْمَةَ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَيْهَا الصَّلَاةُ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالرَّمْذَنِيُّ. وَقَالَ الرَّمْذَنِيُّ: هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ.

236/35. Al-Aswad narrated ﷺ:

"I asked 'Ā'isha ﷺ: 'What did the Holy Prophet ﷺ use to do in his house?' She replied, 'He used to keep himself busy serving his family, and when it was the time for prayer, he would go for it.'"<sup>2</sup>

Reported by al-Bukhārī, Ahmād and al-Tirmidhī. According to al-Tirmidhī: "This is a fine authentic tradition."

٣٦/٢٣٧. عَنْ عَائِشَةَ، أَتَهَا كَانَتْ مَعَ النَّبِيِّ فِي سَفَرٍ، قَالَتْ: فَسَابَقْتُهُ، فَسَبَقْتُهُ عَلَى رِجْلِيِّ، فَلَمَّا حَمَلْتُ الْلَّحْمَ سَابَقْتُهُ، فَسَبَقْتُهُ. فَقَالَ: هَذِهِ يَتَلَكَ السَّبَقَةِ.

<sup>1</sup> Set forth by •Muslim in *al-Šaḥīḥ*, 3:1609 §2037. •Ahmād in *al-Muṣnād*, 3:123 §12265.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 1:239 §644, & 5:2052 §5048. •Ahmād in *al-Muṣnād*, 6:49 §24272. •al-Tirmidhī in *al-Sunan*, 4:654 §2489.

رَوَاهُ أَحْمَدُ وَأَبُو دَاؤَدُ وَاللَّفْظُ لِهِ وَابْنُ مَاجَهُ وَالنَّسَائِيُّ فِي السُّنْنِ  
الْكُبْرَى.

237/36. According to 'Ā'isha ﷺ:

“While I was on a journey along with the Prophet ﷺ, I had a race with him and I outstripped him on my feet. When I became fleshy, (again) I had a race with him and he outstripped me. He said, ‘This makes up for that outstripping.’”<sup>1</sup>

Reported by Aḥmad, Abū Dāwūd (and the wording is his), Ibn Mājah and al-Nasā'ī in *al-Sunan al-kubrā*.

<sup>1</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 6:39 §24164. •Abū Dāwūd in *al-Sunan*, 3:29 §2578. •Ibn Mājah in *al-Sunan*, 1:531 §1979. •al-Nasā'ī in *al-Sunan al-kubrā*, 5:304 §8943.

## التعامل مع الأولاد بالبر والملاطفة

### SECTION 6

### COMPASSION AND BENEVOLENCE WITH OFFSPRING

#### QUR'ĀN

١. ﴿رَبَّنَا وَأَجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ وَأَرَنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الْتَوَابُ الرَّحِيمُ﴾

٢. ﴿O our Lord! Make both of us submissive to Your command; and raise out of our future generations an Umma (Community) exclusively obedient to You; and teach us our ways of worship (and Pilgrimage) and turn to us (with mercy and forgiveness). Verily, it is You Who are Most Relenting, Ever-Merciful.﴾<sup>١</sup>

٣. ﴿وَالْوَلَدَاتُ يُرْضِعُنَّ أُولَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُعْمَمَ الْرَّضَاعَةُ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَلِهُ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضِي مِنْهُمَا وَتَشَاءُرِ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أُولَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا حَانَتْ يُرْتَبِعُنَّ بِالْمَعْرُوفِ وَأَتَقْوُا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

<sup>١</sup> Qur'ān, 2:128.

2. «And the mothers shall suckle their infants for two full years. This (injunction) is for him who wants to complete the suckling period. And, according to usage, the food and clothing of the feeding mothers is the obligation of the father of the child. No soul should be stressed beyond its capacity, (and) neither the mother nor the father should be harmed for the child. The same injunction is applicable to the heirs. Then if both the mother and the father desire with mutual consultation and consent to wean (even before the fixed two years), there will be no sin on them. Nor shall it be a sin if you intend to engage (wet nurses) for suckling the children, whilst you pay them whatever you do according to usage. And fear Allah and know that Allah is Watchful of all that you do.»<sup>1</sup>

٣. ﴿يُوصِّيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّهِ كُرِّ مِثْلُ حَظِّ الْأُنْثَيَيْنِ فَإِنْ كَنَّ نِسَاءً فَوْقَ أُنْثَيَيْنِ فَلَهُنَّ ثُلُثًا مَا تَرَكَ وَإِنْ كَانَتْ وَحْدَةً فَلَهَا الْتَّصْفُّ وَلَا يَبُوِّيهُ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبُواهُ فَلِأُمِّهِ الْثُلُثُ فَإِنْ كَانَ لَهُ وَإِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دِيَنٍ عَابِرُوكُمْ وَأَبْنَاؤُوكُمْ لَا تَدْرُونَ أَيْهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنْ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

3. «Allah commands you concerning (the inheritance of) your children: The share of a son is equal to that of two daughters; then if there are only daughters (two or) more, they are entitled to two-thirds of the inheritance; if there is only one daughter, her share will be one half; the mother and the father of the deceased will get one-sixth of the inheritance each if the deceased leaves children behind; but in case the deceased has no children and the heirs are

<sup>1</sup> Ibid., 2:233.

only his mother and his father, the mother's share is one-third (and the rest is the father's); then, if he has brothers and sisters, the mother will have a sixth portion. This distribution will be (executed) after (the fulfilment of) the will he may have made or after (the payment of) the debt. You know not which of them, whether your parents or your sons, are closer to you in bringing you benefit. This (distribution) is a duty assigned (i.e., fixed) by Allah. Surely, Allah is All-Knowing, Most Wise.»<sup>1</sup>

٤. ﴿قَدْ حَسِرَ الَّذِينَ قَتَلُوا أُولَئِكُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَمُوا مَا رَزَقْنَاهُمْ أَلَّا أَفْتَرَأُهُمْ عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ﴾

4. «Certainly, ruined are they who kill their children without (true) knowledge out of (sheer) foolishness, and make those (things) unlawful which Allah has bestowed upon them (as sustenance), inventing a lie against Allah. They have certainly lost the straight path and could not be rightly guided.»<sup>2</sup>

٥. ﴿فُلْ تَعَالَوْا أَقْلُ مَا حَرَمَ رَبُّكُمْ عَلَيْكُمْ أَلَا تُشْرِكُوْ بِهِ شَيْئًا وَبِإِلَوَالِدِينِ إِحْسَنًا وَلَا تَقْتُلُوا أُولَئِكُمْ مِنْ إِمْلَاقِنَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفَسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحُقْقِ دَلِيلُكُمْ وَصَدِيقُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

5. «Say: 'Come, I will recite to you those things which your Lord has forbidden to you: Do not set up anything as a partner with Him; be morally excellent with parents; and do not kill your children owing to poverty. We alone give you sustenance and (will provide for) them as well. And do not draw near to shameful deeds (whether) open or hidden. And do not kill the soul whose (killing) Allah has

<sup>1</sup> Ibid., 4:11.

<sup>2</sup> Ibid., 6:140.

forbidden, except when it is rightfully due (according to law in self-defence against disruption and whilst combating terrorism). It is these (injunctions) He has enjoined upon you so that you may apply reason.»<sup>1</sup>

٦. ﴿وَلَا تَقْتُلُوا أُولَدَكُمْ خَشْيَةً إِمْلَاقٍ تَخْنُونَ تَرْزُقَهُمْ وَإِيَّاكُمْ إِنَّ فَتَنَّهُمْ كَانَ خِطَّافًا كَبِيرًا﴾

6. «And do not kill your children due to fear of poverty. We alone provide for them and for you (as well). Indeed, killing them is a major sin.»<sup>2</sup>

## HADITH

٣٧/٢٣٨. عن عَائِشَةَ قَالَ رَسُولُ اللَّهِ كَانَ يُؤْتَى بِالصَّبِيَانِ فَيُبَرِّكُ عَلَيْهِمْ وَيُخْنَكُهُمْ رَوَاهُ مُسْلِمٌ وَأَبُو دَاؤِدَ وَأَبُو عَوَانَةَ.

238/37. The Mother of the Believers, 'Ā'isha ♀ reported:

“New-born infants were brought to Allah’s Messenger ﷺ. He blessed them and rubbed their palates with dates (that he chewed in his mouth).”<sup>3</sup>

Reported by Muslim, Abū Dāwūd and Abū 'Awāna.

٣٨/٢٣٩. وَفِي رِوَايَةِ عَنْ عَلَيٍّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ: رَحِمَ اللَّهُ وَالِّدًا أَعَانَ وَلَدَهُ عَلَى بِرِّهِ بِالإِفْضَالِ عَلَيْهِ. رَوَاهُ ابْنُ أَبِي شَيْبَةَ وَابْنُ السَّرِّيِّ وَابْنُ أَبِي الدُّنْيَا مُرْسَلًا وَالسُّلْمَيِّ

<sup>1</sup> Ibid., 6:151.

<sup>2</sup> Ibid., 17:31.

<sup>3</sup> Set forth by •Muslim in *al-Sahīh*, 3:1691 §2147. •Abū Dāwūd in *al-Sunan*, 4:328 §5106. •Abū 'Awāna in *al-Musnad*, 1:172 §518.

مَرْفُوعًا.

239/38. According to 'Alī b. Abī Ṭālib رض:

“Allah’s Messenger ﷺ said: ‘May Allah Most High send mercy upon the father who helped his son in piety through his excellent conduct.’”<sup>1</sup>

*Mursal* (one-link-missing) hadith reported by Ibn Abī Shayba, Ibn al-Sarrī and Ibn Abī al-Dunyā; al-Sulamī reported it as hadith *murfu'* (from the Prophet ﷺ).

٢٤٠ / وَفِي رِوَايَةٍ: عَنْ أَبِي هُرَيْرَةَ رض قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَعِنْوَا أَوْلَادَكُمْ عَلَى الْبِرِّ، مَنْ شَاءَ اسْتَخْرَجَ الْعُقُوقَ مِنْ وَلَدِهِ .  
رَوَاهُ الطَّبَرَانِيُّ وَذَكَرَهُ الْهِنْدِيُّ .

240/39. According to Abū Hurayra رض:

“The Messenger of Allah ﷺ said: ‘If anyone amongst you wants to protect the children from disobedience, then he should assist the children in pious and good deeds (nurture them well, teach them good morals, treat them with love and affection, and deal fair among them).’”<sup>2</sup>

Reported by al-Ṭabarānī and related by al-Hindī.

٤٠ / عنْ أَيُوبَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ قَالَ: مَا نَحَّلَ وَالِدُ وَلَدًا أَفْضَلَ مِنْ أَدْبِ حَسَنٍ .  
رَوَاهُ أَحْمَدُ وَالْتَّرمِذِيُّ وَالْبَيْهَقِيُّ .

241/40. Ayyūb b. Mūsa narrated from his father, on the authority of

<sup>1</sup> Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 5:219 §25415. •Ibn al-Sarrī in *al-Zuhad*, 2:486 §995. •Ibn Abī al-Dunyā in *al-‘Ayāl*, 1:306 §150. •al-Sulamī in *Ādāb al-Šuhba wa usn al-‘Ashra*, 97 §137.

<sup>2</sup> Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, 4:237 §4076. •al-Hindī in *Kanz al-Ummāl*, 16:190 §45419. •Abd al- Ra’ūf al-Manāwī in *Fayd al-Qadīr*, 2:13.

his grandfather that the Messenger of Allah ﷺ said:

“No father can give a gift better than good manners to his son (providing good education and nurturing him well and teaching good morals).”<sup>1</sup>

Reported by Ahmād, al-Tirmidhī and al-Bayhaqī.

٤١/٢٤٢. وَفِي رِوَايَةٍ: عَنْ أَنَسِ بْنِ مَالِكٍ عَلَيْهِ الْكَفَافُ عَنْ رَسُولِ اللَّهِ قَالَ: أَكْرَمُوا أُولَادَكُمْ وَأَحْسِنُوا أَدَبَّهُمْ.  
رَوَاهُ ابْنُ مَاجَهٍ وَذَكَرَهُ الْمُنْذِرِيُّ.

242/41. Anas b. Mālik ﷺ narrated that the Messenger of Allah ﷺ said:

“Bestow honour on your children, and teach them good manners.”<sup>2</sup>

Reported by Ibn Mājah and related by al-Mundhirī.

٤٢/٢٤٣. وَفِي رِوَايَةٍ: عَنْ ابْنِ عَبَّاسٍ عَلَيْهِ الْكَفَافُ عَنِ النَّبِيِّ: سَوْوُا بَيْنَ أُولَادِكُمْ فِي الْعَطْلَيَةِ، فَلَوْ كُنْتُ مُفَضِّلًا أَحَدًا لَفَضَلْتُ النِّسَاءَ.  
ذَكَرَهُ الْبُخَارِيُّ فِي التَّرْجِمَةِ خُتَّصَرًَا وَرَوَاهُ الطَّبرَانِيُّ وَالْبَيْهَقِيُّ.

243/42. According to Ibn ‘Abbās ﷺ:

“The Prophet ﷺ said: ‘Treat your children equally while distributing among them gifts, for if I preferred anyone, I would surely prefer the females (the daughters to the sons)!’”<sup>3</sup>

Reported briefly by al-Bukhārī in chapter heading and by al-Tabarānī and al-Bayhaqī.

<sup>1</sup> Set forth by •Ahmād b. anbal in *al-Musnad*, 4:78 §16763. •al-Tirmidhī in *al-Sunan*, 4:338 §1952. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:84 §4876.

<sup>2</sup> Set forth by •Ibn Mājah in *al-Sunan*, 2:1211 §3671. •al-Mundhirī in *al-Targhib wa al-Tarbiyah*, 3:51 §3038.

<sup>3</sup> Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 2:913. •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 11:354 §11997. •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:177 §11780. •al-Tahāwī in *Sharḥ Ma‘ānī al-Āthār*, 4:86.

٤٤/٤٣. عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمْرَ النَّبِيِّ بِالصَّدَقَةِ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، عِنْدِي دِينَارٌ. فَقَالَ: تَصَدَّقْ بِهِ عَلَى نَفْسِكَ، قَالَ: عِنْدِي آخَرُ، قَالَ: تَصَدَّقْ بِهِ عَلَى وَلَدِكَ، قَالَ: عِنْدِي آخَرُ، قَالَ: تَصَدَّقْ بِهِ عَلَى زَوْجِكَ، أَوْ قَالَ: زَوْجِكَ. قَالَ: عِنْدِي آخَرُ، قَالَ: تَصَدَّقْ بِهِ عَلَى خَادِمِكَ، قَالَ: عِنْدِي آخَرُ، قَالَ: أَنْتَ أَبْصَرُ. رَوَاهُ أَحْمَدُ وَأَبُو دَاؤُدَ وَالنَّسَائِيُّ وَاللَّفْظُ لِأَبِي دَاؤُدَ.

244/43. According to Abū Hurayra :

"The Prophet ﷺ commanded charitable donation, so a man said: 'O Messenger of Allah, I have a gold coin!' He told him: 'Treat it as a charitable donation to yourself!' He said: 'I have another!' He told him: 'Treat it as a charitable donation to your children!' He said: 'I have another!' He told him: 'Treat it as a charitable donation to your spouse!' He said: 'I have another!' He told him: 'Treat it as a charitable donation to your servant!' He said: 'I have another!' He told him: 'You are very far-sighted (spend it appropriately)!'<sup>1</sup>

Reported by Aḥmad, Abū Dāwūd (the wording is his) and al-Nasā'ī.

٤٤/٤٤. عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ، قَالَ: كَانَ إِبْرَاهِيمُ مُسْتَرِضِعًا لَهُ فِي عَوَالِي الْمَدِينَةِ، فَكَانَ يَنْظَلُ فِي نَحْنُ مَعَهُ، فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيُدَخَّنُ وَكَانَ ظِرْهُ قَيْنَا، فَيَأْخُذُهُ، فَيَقْبِلُهُ، ثُمَّ يَرْجِعُ. مُتَّفَقُ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

245/44. Anas b. Mālik reported:

"I have never seen anyone more kind to his children than Allah's Messenger ﷺ. Ibrāhīm (the son of the Holy Prophet) was sent to the suburb of Medina for nursing. He used to go there and we accompanied

<sup>1</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:251 §7413. •Abū Dāwūd in *al-Sunan*, 2:132 §1691. •al-Nasā'ī in *al-Sunan*, 5:62 §2535. •Abū Ya'la in *al-Musnad*, 11:493 §6616.

him. He used to enter the house, even though there was smoke, for the husband of the nursing woman was a blacksmith. He (the Holy Prophet) used to pick him (his son Ibrāhīm) up and kiss him and then come back.”<sup>1</sup>

Reported by al-Bukhārī and Muslim (the wording is his).

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:439 §1241. •Muslim in *al-Ṣaḥīḥ*, 4:1808 §2316. •Ahmad b. Anbal in *al-Musnad*, 3:112 §12123. •al-Bayhaqī in *Shu‘ab al-Imān*, 7:465 §11011.

## الفصل السابع

### التعامل مع البنات بالبر والملائفة

#### SECTION 7

#### COMPASSION AND BENEVOLENCE WITH DAUGHTERS

#### QUR'ĀN

١. ﴿وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ وَمُسَوَّدًا وَهُوَ كَظِيمٌ<sup>٦٨</sup>  
يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءٍ مَا بُشِّرَ بِهِ أَيْمُسِكُهُ، عَلَىٰ هُوَنِ أُمٌّ يَدْسُهُ وَفِي  
الْتُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ﴾

1. *«And when the news (of the birth) of a daughter is disclosed to any of them, his face turns dark and he gets pent up with anger. He seeks to hide himself from people due to the (presumed) bad news that is given to him. (He now gets down to thinking) whether he should keep her (alive) despite humiliation and disgrace, or bury her (alive) in the earth. See! How wicked is the decision that they make!»<sup>1</sup>*

٢. ﴿فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ أُسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ  
لِيَجْزِيَكَ أَجْرًا مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَضَ عَلَيْهِ الْقَضَصَ قَالَ لَا  
تَخْفَ بَخْوَتَ مِنَ الْقَوْمِ الظَّالِمِينَ<sup>٦٩</sup> قَالَتْ إِحْدَاهُمَا يَا أَبَتِ أَسْتَعِرْجُهُ إِنَّ

<sup>1</sup> Qur'ān, ١٦:٥٨-٥٩.

حَيْرٌ مَنِ اسْتَجَرَتِ الْقَوْيُ الْأَمِينُ ﴿١﴾

2. «Then (after a while) one of those two (girls) came to him walking modestly. She said: 'My father invites you so that he may reward you for (your labour in) watering (the flocks) for us. So when Mūsā (Moses) came to (Shu'ayb, the father of those girls,) and narrated to him (the preceding) incidents, he said: 'Do not fear. You are safe and secure from the oppressive people.' One of those (girls) said: 'O (my) respectable father, take him (into your service). Surely, the best person you can employ is the one who is strong and trustworthy (and he is worthy of this assignment).」<sup>1</sup>

٣. ﴿وَإِذَا الْمُؤْمِنَةُ سُبِّلَتْ بِأَيِّ ذَئْبٍ قُتِلَتْ﴾

3. «And when the infant girl buried alive will be asked, For what crime was she slain?»<sup>2</sup>

## HADITH

٤٥/٤٦. عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: جَاءَتِنِي اُمْرَأٌ وَمَعَهَا ابْنَاتٍ لَهَا، فَسَأَلْتُنِي فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ سَمْرَةَ وَاحِدَةً، فَأَعْطَيْتُهَا إِيَّاهَا فَأَحَدَتْهَا فَقَسَّمَتْهَا بَيْنَ ابْنَتِهَا وَلَمْ تَأْكُلْ مِنْهَا شَيْئًا، ثُمَّ قَامَتْ فَخَرَجَتْ وَابْنَتَهَا، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَحَدَّثَهُ حَدِيثَهَا. فَقَالَ النَّبِيُّ ﷺ: مَنِ ابْتُلَى مِنَ الْبَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ، كُنَّ لَهُ سِرْتًا مِنَ النَّارِ.

مُتَّقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

246/45. 'A'isha ﷺ, the wife of the Prophet ﷺ said:

“A woman came to me along with her two daughters. She asked me for (food) but I had nothing with me except a date, so I gave her that.

<sup>1</sup> Ibid., 28:25-26.

<sup>2</sup> Ibid., 81:8-9.

She accepted it and then divided it between her two daughters and she ate nothing out of that. She then got up and left with her daughters. (In the meanwhile) the Prophet ﷺ visited me and I mentioned to him her story. Thereupon the Prophet ﷺ said: 'He who is put to the test (in the responsibility of upbringing and nurturing) for his daughters, and he accords benevolent treatment to them, these daughters become a shield for him (to guard him) against Hell.'"<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٤٦/٢٤٧ . وَفِي رِوَايَةِ عَنْهَا أَمْمَهَا قَالَتْ: جَاءَنِي مِسْكِينَةٌ تَحْمِلُ ابْنَيْنِ لَهَا، فَأَطْعَمْتُهَا ثَلَاثَ تَمَرَاتٍ، فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمَرَّةً وَرَفَعَتْ إِلَيْيَّ فِيهَا تَمَرَّةً لِتَأْكُلُهَا، فَأَسْتَطَعْتُهَا ابْنَاهَا، فَشَقَّتِ التَّمَرَّةَ الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلُهَا بَيْنَهُمَا فَأَعْجَبَنِي شَأْنُهَا، فَذَكَرْتُ الَّذِي صَنَعْتُ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ أَوْ أَعْنَقَهَا بِهَا مِنَ النَّارِ .  
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ حِبَّانَ .

247/46. 'Āisha ؓ narrated:

"A needy woman came to me holding up her two daughters. So I gave her three dates. She gave a date to each of them and then she took a date and brought that to her mouth in order to eat that, but her daughters asked for that too. Then the date she intended to eat, she divided it between them. This (kind) treatment of her impressed me and I mentioned that preference of woman (for her daughters) to the Messenger of Allah ﷺ. Thereupon, he said: 'Verily! Allah has assured her Paradise or (said) 'He has freed her from Hellfire because of (this act) of hers.'"<sup>2</sup>

Reported by Muslim, Ahmad and Ibn ibbān.

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2234 §5649. •Muslim in *al-Ṣaḥīḥ*, 4:2027 §2629.

<sup>2</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2027 §2630. •Ahmad b. anbal in *al-Muṣnād*, 6:92 §24655. •Ibn ibbān in *al-Ṣaḥīḥ*, 2:193 §448.

٤٧/٢٤٨ . عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ ثَلَاثَ بَنَاتٍ فَأَدَّبَهُنَّ وَزَوَّجَهُنَّ وَأَحْسَنَ إِلَيْهِنَّ فَلَهُ الْجَنَّةُ .  
رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَأَبُو يَعْلَمَ .

248/47. According to Abū Sa‘īd al-Khudrī ﷺ:

“Allah’s Messenger ﷺ said: ‘If someone sustains three daughters, (educates them and) gives them good manners, gives them in marriage and treats them well, he is entitled to the Garden of Paradise.’”<sup>1</sup>

Reported by Ahmād, Abū Dāwūd (the wording is his) and Abū Ya‘lā.

٤٨/٢٤٩ . عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ، فَصَبَرَ عَلَيْهِنَّ وَأَطْعَمَهُنَّ وَسَقَاهُنَّ وَكَسَاهُنَّ مِنْ جِدَّتِهِ، كُنَّ لَهُ حِجَابًا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ .  
رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ وَأَبُو يَعْلَمَ .

249/48. According to ‘Uqbā b. Āmir ﷺ:

“I heard the Messenger of Allah ﷺ say: ‘Whoever has three daughters and observes patience to have them, and feeds them well, and clothes them according to what he affords, they will become the source of salvation for him from Hell on the Day of Resurrection.’”<sup>2</sup>

Reported by Ahmād, Ibn Mājah (the wording is his) and Abū Ya‘lā.

٤٩/٢٥٠ . وَفِي رِوَايَةِ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ

<sup>1</sup> Set forth by •Ahmad b. Hanbal in *al-Musnad*, 3:97 §11943. •Abū Dāwūd in *al-Sunan*, 4:338 §5147. •Abū Ya‘lā in *al-Musnad*, 4:342 §2457. •Ibn Abī Shayba in *al-Muṣannaf*, 5:221 §25434. •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 11:216 §11542.

<sup>2</sup> Set forth by •Ahmad b. Hanbal in *al-Musnad*, 4:154 §17439. •Ibn Mājah in *al-Sunan*, 2:1210 §3669. •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 17:299 §826.

كَانَ لَهُ شَلَاثُ بَنَاتٍ أَوْ شَلَاثُ أَخْوَاتٍ أَوْ ابْنَاتٍ أَوْ أَخْتَانٍ فَأَحْسَنَ صُحْبَتَهُنَّ وَاتَّقَى  
اللَّهَ فِيهِنَّ فَلَهُ الْجَنَّةُ.  
رَوَاهُ التَّرْمِذِيُّ وَالْحُمَيْدِيُّ.

250/49. In one report, Abū Sa‘īd al-Khudrī ﷺ narrated:

“Allah’s Messenger ﷺ said: ‘Three sisters or three daughters, or two daughters or two sisters and he treats them well and fear Allah Most High about them then he is entitled to the Paradise.’”<sup>1</sup>

Reported by al-Tirmidhī and al-‘umaydī.

٥٠/٢٥١. وَفِي رِوَايَةٍ: عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ  
جَارِيَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ؛ وَضَمَّ أَصَابِعَهُ.  
رَوَاهُ مُسْلِمٌ وَابْنُ أَبِي شَيْبَةَ.

251/50. According to Anas b. Mālik ﷺ:

“The Messenger of Allah ﷺ said: ‘The one who brought up two girls properly till their adolescence, he and I would come (close together) on the Day of Resurrection,’ and he interlaced his fingers (for explaining the point of nearness between him and that person).”<sup>2</sup>

Reported by Muslim and Ibn Abī Shayba.

٥١/٢٥٢. وَفِي رِوَايَةِ للترْمِذِيِّ وَالْحَاكِمِ، قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ جَارِيَتَيْنِ،  
دَخَلْتُ أَنَا وَهُوَ الْجَنَّةَ كَهَاتَيْنِ وَأَشَارَ بِإِصْبَاعِهِ.  
رَوَاهُ التَّرْمِذِيُّ وَالْحَاكِمُ.

<sup>1</sup> Set forth by •al-Tirmidhī in *al-Sunan*, 4:320 §1916. •al-‘umaydī in *al-Musnad*, 2:323 §738. •Abū ‘Abd Allah al-Marwāzī in *al-Birr wa al-Šila*, 78 §150.

<sup>2</sup> Set forth by •Muslim in *al-Šahīh*, 4:2027 §2631. •Ibn Abī Shayba in *al-Muṣannaf*, 5:222 §25439.

252/51. According to Anas b. Mālik ﷺ:

“The Messenger of Allah ﷺ said: ‘He who brought up two girls, he and I would enter Paradise (together) like two (fingers).’ He interlaced his two fingers to explain.”<sup>1</sup>

Reported by al-Tirmidhī and al- ākim.

٥٢/٢٥٣. وَفِي رِوَايَةٍ: عَنْ ابْنِ عَبَّاسٍ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ رَجُلٍ تُدْرِكُ لَهُ ابْنَتَانِ فَيُخْسِنُ إِلَيْهِمَا، مَا صَحِبَتَاهُ أَوْ صَحِبَهُمَا، إِلَّا أَدْخَلَتَاهُ الْجَنَّةَ.  
رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَاللَّفْظُ لِهُ وَالْحَاكِمُ وَابْنُ حِبَّانَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ إِلَيْهِ السَّنَادِ.

253/52. According to Ibn ‘Abbās ﷺ:

“Allah’s Messenger ﷺ said: ‘No man will have two daughters and treat them well, whether they befriend him or he befriends them, without their causing him to enter the Garden of Paradise!’”<sup>2</sup>

Reported by Ahmād, Ibnu Mājah (the wording is his), al- ākim and Ibnu Ḥibbān. According to al-Ḥākim: “Its chains are authentic.”

٥٣/٢٥٤. عَنْ أَنَسِ ﷺ قَالَ: كَانَ مَعَ رَسُولِ اللَّهِ ﷺ رَجُلٌ فَجَاءَ ابْنُ لَهُ فَقَبَلَهُ وَأَجْلَسَهُ عَلَى فِخِذِهِ ثُمَّ جَاءَتْ بِنْتُ لَهُ فَأَجْلَسَهَا إِلَى جَنِينِهِ قَالَ: فَهَلَا عَدْلُتَ بَيْنَهُمَا.  
رَوَاهُ الطَّحاوِيُّ وَتَمَامُ الرَّازِيُّ وَالْبَيْهَقِيُّ. وَقَالَ الْهَيْمَيْرِيُّ: رِجَالُ ثِقَاتٍ.

254/53. According to Anas b. Mālik ﷺ:

<sup>1</sup> Set forth by •al-Tirmidhī in *al-Sunan*, 4:319 §1914. •al- ākim in *al-Mustadrak*, 4:196 §7350. •al-Ṭabarānī in *al-Mu’jam al-Awsat*, 1:176 §557.

<sup>2</sup> Set forth by •Ahmād b. Ḥanbal in *al-Musnad*, 1:363 §3424. •Ibn Mājah in *al-Sunan*, 2:1210 §3670. •al-Ḥākim in *al-Mustadrak*, 4:196 §7351. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:207 §2945.

“Once there was a man with the Messenger of Allah ﷺ and his son came to him; he embraced him and placed him on his lap. Then his daughter came, and he placed her on his side. He (the Prophet) said: ‘Why were you not fair between them?’”<sup>1</sup>

Reported by al-Ṭahāwī, Tammām al-Rāzī and al-Bayhaqī.

According to al-Haythamī: “Its sources are reliable.”

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<sup>1</sup> Set forth by •al-Ṭahāwī in *Sharḥ Ma‘ānī al-Āthār*, 4:89. •Tammām al-Rāzī in *al-Fawā’id*, 2:237 §1616. •al-Bayhaqī in *al-Shu‘ab al-Imān*, 6:410 §8700, & 7:468 §11022. •Ibn ‘Asākir in *Tārīkh Madīna Damishq*, 13:396.

الفصل الثامن

## التعامل مع الأطفال بالبر والملاطفة

### SECTION 8

### COMPASSION AND BENEVOLENCE WITH CHILDREN

#### QUR'ĀN

١. ﴿وَيَسْتَفْتُونَكَ فِي الْتِسَاءِ قُلِ اللَّهُ يُفْتِيْكُمْ فِيهِنَّ وَمَا يُتَلَى عَلَيْكُمْ فِي الْكِتَبِ فِي يَتَمَّى النِّسَاءِ الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرَغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفَيْنَ مِنَ الْوِلْدَانِ وَأَنْ تَقْوُمُوا لِلْيَتَمَّى بِالْقِسْطِ وَمَا تَقْعَلُوا مِنْ حَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا﴾

١. *(And, (O Prophet,) people ask about your edict on matters concerning (orphan) women. Say: 'Allah ordains you in their case, and the commandment (already) being communicated to you in the holy Book (also) pertains to those orphan women whom you deny (the rights) which have been prescribed for them. And (in order to take their assets into possession) you want to marry them. In addition to that, there is (also a decree) on affairs concerning helpless minor children, that stick to justice in matters of orphans. And whatever good you do, Allah is indeed Well Aware of that.)*<sup>١</sup>

٢. ﴿وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَمَيْنِ يَتَيَمَّمَيْنِ فِي الْمَدِيْنَةِ وَكَانَ تَحْتَهُ دُكَنٌ﴾

<sup>١</sup> Qur'ān, 4:127.

لَهُمَا وَكَانَ أَبُوهُمَا صَلِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغاَ أَشْدَهُمَا وَيَسْتَخْرِجَا  
كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ وَعَنْ أَمْرِيْ ذَلِكَ تَأْوِيلُ مَا لَمْ يَسْطُعْ  
عَلَيْهِ صَبْرًا

2. «And as for the wall, that belonged to two orphan boys (residing) in the town. And a treasure was (buried) beneath it for both of them. And their father was (a) pious (man). So your Lord willed that both of them should reach their age of maturity, and dig out their treasure (themselves) by mercy from your Lord. And I did not do (whatever I did) of my own accord. This is the truth (of the matters) about which you could not hold yourself.»<sup>1</sup>

## HADITH

٥٤ / ٢٥٥ . عَنْ عَائِشَةَ قَالَتْ: قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ فَقَالُوا: أَتَقْبِلُونَ صِبِيَّانَكُمْ؟ فَقَالُوا: نَعَمْ، فَقَالَ رَسُولُ اللَّهِ: وَأَمْلِكُ إِنْ كَانَ اللَّهُ تَرَعَّ مِنْكُمُ الرَّحْمَةَ؟ مُنْقَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

255/54. According to 'Āisha ♀, a few villagers came to the Messenger of Allah ♀ and asked:

“Do you people kiss your children?” They (the people sitting with the Messenger of Allah) said: “Yes!” Thereupon, they said: “By Allah! We do not kiss our children.” Then Allah’s Messenger ♀ said: “What can I do if Allah has deprived your heart of mercy?”<sup>2</sup>

Agreed upon by al-Bukhārī and Muslim (the wording is his).

<sup>1</sup> Ibid., 18:82.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2235 §5652, & in *al-Adab al-Mufrad*, 48 §98. •Muslim in *al-Ṣaḥīḥ*, 4:1808 §2317. •Ahmad b. anbal in *al-Muṣnād*, 6:56 §24336. •Ibn Mājah in *al-Sunan*, 2:1209 §3665. •al-Bayhaqī in *Shu'ab al-Īmān*, 7:466 §11013.

٥٥/٢٥٦. عَنْ أَبِي هُرَيْرَةَ قَالَ: قَبْلَ رَسُولِ اللَّهِ الْحَسَنَ بْنَ عَلَيْهِ وَعِنْدُهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبْلُتُ مِنْهُمْ أَحَدًا فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ، ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ لَا يُرَحَّمُ.

مُتَّقِّدٌ عَلَيْهِ.

256/55. According to Abū Hurayra :

“Allah’s Messenger ﷺ kissed al-Hasan b. ‘Alī ﷺ, while al-Aqra’ b. Hābis al-Tamīmī was sitting beside him, so al-Aqra’ said: ‘I have ten sons, not one of whom have I ever kissed.’ Allah’s Messenger ﷺ looked at him, then said: ‘If someone does not show compassion, he will not be treated with compassion!’”<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

٥٦/٢٥٧. عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ قَالَ: إِنِّي لَا دُخُلُّ فِي الصَّلَاةِ وَأَنَا أُرِيدُ إِطَالَتَهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَسْجُرُ فِي صَلَاتِي مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ.

مُتَّقِّدٌ عَلَيْهِ.

257/56. Anas b. Mālik ﷺ narrated:

“The Prophet ﷺ said: ‘When I enter the ritual prayer, I seek to prolong it, but, upon hearing the crying of a child, I shorten my prayer, knowing that its mother must be worried about its crying.’”<sup>2</sup>

Agreed upon by al-Bukhārī and Muslim.

٥٧/٢٥٨. وَفِي رِوَايَةِ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ يَسْمَعُ بُكَاءَ الصَّبِيِّ مَعَ أُمِّهِ

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2235 §5651. •Muslim in *al-Ṣaḥīḥ*, 4:1808 §2318.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:250 §677. •Muslim in *al-Ṣaḥīḥ*, 1:343 §470.

وَهُوَ فِي الصَّلَاةِ، فَيَقْرَأُ بِالسُّورَةِ الْحَفِيقَةِ أَوْ بِالسُّورَةِ الْقَصِيرَةِ.  
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو يَعْلَى.

258/57. Anas b. Mālik  reported:

“When the Messenger of Allah  heard the crying of a child in the company of his mother in prayer, he would shorten the prayer by reciting a short *sūra*.”<sup>1</sup>

Reported by Muslim, Aḥmad and Abū Ya‘lā.

٥٨/٢٥٩. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو  قَالَ رَسُولُ اللَّهِ : لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ شَرَفَ كَبِيرَنَا.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالرَّمْذَنِيُّ. وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثُ حَسَنٌ  
صَحِيحٌ.

259/58. According to ‘Abd Allah b. ‘Amr :

“Allah’s Messenger  said: ‘Not one of us is someone who does not treat our junior with compassion and acknowledge the honour of our elder.’”<sup>2</sup>

Reported by Aḥmad, Abū Dāwūd and al-Tirmidhī, and he said:  
“This is a fine authentic tradition.”

٥٩/٢٦٠. وَفِي رِوَايَةِ عَنِ ابْنِ عَبَّاسٍ  قَالَ: قَالَ رَسُولُ اللَّهِ : لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوَقِّرْ كَبِيرَنَا وَيَأْمُرُ بِالْمَعْرُوفِ وَيَنْهَا عَنِ الْمُنْكَرِ.

<sup>1</sup> Set forth by •Muslim in *al-Šaḥīḥ*, 1:342 §470. •Aḥmad b. anbal in *al-Muṣnād*, 3:156 §12609. •Abū Ya‘lā in *al-Muṣnād*, 6:109 §3376. •Abū ‘Awāna in *al-Muṣnād*, 1:422 §1563. •al-Bayhaqī in *al-Sunan al-Kubrā*, 2:393 §3847.

<sup>2</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Muṣnād*, 2:222 §7073. •Abū Dāwūd in *al-Sunan*, 4:286 §4941. •al-Tirmidhī in *al-Sunan*, 4:322 §1920. •al-Bukhārī, on the authority of Abū Hurayra, in *al-Adab al-Mufrad*, 1:129 §353. •al-Ḥākim in *al-Muṣadra*, 1:131 §209.

رَوَاهُ أَحْمَدُ وَالْتَّرْمِذِيُّ وَاللَّفْظُ لِهِ وَابْنُ حِبَّانَ وَالْبَزَّارُ. وَقَالَ التَّرْمِذِيُّ:  
هَذَا حَدِيثٌ حَسَنٌ.

260/59. According to 'Abd Allah b. Abbas رض:

“Allah’s Messenger صلی اللہ علیہ وسَلَّمَ said: ‘Anyone who does not treat our junior with compassion, nor honours our elders, nor enjoins righteousness and forbids evil does not belong to us.’”<sup>1</sup>

Reported by Ahmad, al-Tirmidhī (the wording is his) and Ibn ibbān and al-Bazzār. According to al-Tirmidhī: “This is a fine tradition.”

٦٠. عَنْ ثَابِتِ الْبَنَانِ عَنْ أَنَسِ بْنِ مَالِكٍ رض أَنَّهُ مَرَّ عَلَى صِبِّيَانٍ فَسَلَّمَ عَلَيْهِمْ، وَقَالَ: كَانَ النَّبِيُّ صلی اللہ علیہ وسَلَّمَ يَعْمَلُهُ.  
رَوَاهُ الْبُخَارِيُّ وَالْتَّرْمِذِيُّ.

261/60. Anas b. Mālik رض reported that he greeted children when he passed by them and said that it was also a common practice of the Prophet صلی اللہ علیہ وسَلَّمَ.<sup>2</sup>

Reported by al-Bukhārī and al-Tirmidhī.

٦١. وَفِي رِوَايَةِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رض قَالَ: كَانَ رَسُولُ اللَّهِ صلی اللہ علیہ وسَلَّمَ إِذَا قَدِمَ مِنْ سَفَرٍ تَلَقَّى صِبِّيَانًا أَهْلَ بَيْتِهِ. قَالَ: وَإِنَّهُ قَدِمَ مِنْ سَفَرٍ فَسُبِّقَ بِي إِلَيْهِ فَحَمَلَنِي بَيْنَ يَدَيْهِ، ثُمَّ جَيَءَ بِأَحَدٍ أَبْنَيْ فَاطِمَةَ فَأَرْدَفَهُ خَلْفَهُ، قَالَ: فَأُدْخِلْنَا الْمَدِينَةَ ثَلَاثَةَ عَلَى دَابَّةٍ.

<sup>1</sup> Set forth by •Ahmad b. 'Anbal in *al-Musnad*, 1:257 §2329. •al-Tirmidhī in *al-Sunan*, 4:322 §1921. •Ibn ibbān in *al-Sahīh*, 2:203 §458. •al-Bazzār in *al-Musnad*, 7:158 §2718. •al-Tabarānī in *al-Mu'jam al-Awsat*, 5:107 §4812, & in *al-Mu'jam al-Kabīr*, 11:449 §12276.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Sahīh*, 5:2306 §5893. •al-Tirmidhī in *al-Sunan*, 5:57 §2696. •Ibn al-Ja'd in *al-Musnad*, 1:260 §1725.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالْبَيْهَقِيُّ.

262/61. According to 'Abd Allah b. Ja'far رض:

“When the Messenger of Allah ﷺ came back from a journey, he met the children of his family. Once he came back from a journey and I went to him first. He mounted me before him. Then one of the sons of Fātima came, and he mounted him behind him and then we all three entered Medina riding on the same mount.”<sup>1</sup>

Reported by Muslim, Ahmād and al-Bayhaqī.

٦٢/٢٦٣ . وَفِي رِوَايَةٍ: عَنْ أَنَسِ رض قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَرْبُرُ الْأَنْصَارَ فَيُسَلِّمُ عَلَىٰ صِبِيَّنَهُمْ، وَيَمْسَحُ بِرَؤُسِهِمْ وَيَدْعُ لَهُمْ .  
رَوَاهُ النَّسَائِيُّ وَابْنُ حِبَّانَ وَأَبُو ثُعَيْمٍ وَالْبَعْوَيُّ .

263/62. According to Anas رض:

“The Messenger of Allah ﷺ visited the Ansar, invoked salutation of peace on their children, passed his blessed hands on their heads (with affection) and supplicated for them.”<sup>2</sup>

Reported by al-Nasā'i, Ibn ibbān, Abū Nu'aym and al-Baghawī.

٦٣/٢٦٤ . عَنْ أَبِي أَيُوبَ رض قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ فَرَقَ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا فَرَقَ اللَّهُ بَيْنَهُ وَبَيْنَ أَحْبَبِهِ يَوْمَ الْقِيَامَةِ .  
رَوَاهُ التَّرْمِذِيُّ وَالدَّارِمِيُّ وَالدَّارِقُطْنِيُّ . وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ .

<sup>1</sup> Set forth by •Muslim in *al-Šaḥīḥ*, 4:1885 §2428. •Ahmād b. Hanbal in *al-Muṣnād*, 1:203 §1743. •al-Bayhaqī in *al-Sunan al-Kubrā*, 5:260 §10154.

<sup>2</sup> Set forth by •al-Nasā'i in *al-Sunan al-Kubrā*, 5:92 §8349. •Ibn ibbān in *al-Šaḥīḥ*, 2:205–206 §459. •Abū Nu'aym in *īlyat al-Awliyā'*, 6:291. •al-Baghawī in *Sharḥ al-Sunna*, 12:224. •al-Maqdīsī in *al-Āḥādīth al-Mukhtāra*, 4:425 §1603.

264/63. According to Abū Ayyūb al-Anṣārī ﷺ:

“I heard the Messenger of Allah ﷺ saying: ‘Whoever separates a mother from her child, Allah will separate him and his dear ones on the Day of Judgment.’”<sup>1</sup>

Reported by al-Tirmidhī, al-Dārimī, al-Dāraquṭnī. Al-Tirmidhī said: “This is a fine tradition.”

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<sup>1</sup> Set forth by •al-Tirmidhī in *al-Sunan*, 3:580 §1283. •al-Dārimī in *al-Sunan*, 2:299 §2479. •al-Dāraquṭnī in *al-Sunan*, 3:67 §256.

## الفصل التاسع

### التعامل مع الجيران بالبر والملاطفة

#### SECTION 9

#### EXCELLENT CONDUCT AND COMPASSION WITH NEIGHBOURS

#### QUR'ĀN

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئاً وَبِالْوَالِدَيْنِ إِحْسَنَا وَبِذِي الْقُرْبَى  
وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ  
بِالْجُنُبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ  
مُخْتَالاً فَخُورًا﴾

*¶ And worship Allah and do not set up any partners with Him. And treat the parents with moral excellence and (do good to) relatives, orphans, the needy, the close as well as unacquainted neighbours, and your fellows and the wayfarers and those whom you possess. Surely, Allah does not like the one who is arrogant (i.e., self-conceited) and boastful (i.e., egoist). ¶<sup>1</sup>*

#### HADITH

٦٤/٢٦٥. عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ فَلَا يُؤْذِنُ بِهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ ضَيْفَهِ، وَمَنْ كَانَ

<sup>1</sup> Qur'ān, 4:36.

يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيَقُلْ خَيْرًا أَوْ لِيَصُمُّتْ.  
مُتَعَقِّدٌ عَلَيْهِ.

265/64. According to Abū Hurayra ﷺ, Allah's Messenger ﷺ said:

“He who believes in God and the Last Day, let him abstain from harming his neighbour; he who believes in God and the Last Day, let him honour his guest; and he who believes in God and the Last Day, let him say that which is good, or remain silent.”<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

٦٥/٢٦٦. وَفِي رِوَايَةٍ: عَنْ أَبِي شَرِيعٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: وَاللَّهِ، لَا يُؤْمِنُ، وَاللَّهِ، لَا يُؤْمِنُ، وَاللَّهِ، لَا يُؤْمِنُ، قَلْ: وَمَنْ، يَا رَسُولَ اللَّهِ؟ قَالَ ﷺ: الَّذِي لَا يَأْمُنُ جَارُهُ، بَوَائِقَهُ.

مُتَعَقِّدٌ عَلَيْهِ.

266/65. According to Abū Shurayh ﷺ, the Prophet ﷺ said:

“By God, he does not truly believe! By God, he does not truly believe! By God, he does not truly believe!” Someone asked, “Who, O Messenger of God?” He said: “He whose neighbour is not safe from

<sup>1</sup> Set forth by •al-Bukhārī in *al-Šaḥīḥ: Kitāb al-adab* [The Book of Good Manners], chapter: ‘If Someone Believes in God and the Last Day, He Must Not Harm His Neighbour’, 5:2240 §5672, and *Kitāb al-adab* [The Book of Good Manners], chapter: ‘Honouring the Guest and Serving Him Personally’, 5:2273 §5785, and *Kitāb al-riqāq* [The Book of Heart-softening Narrations], chapter: ‘Safeguarding the Tongue’, 5:2376 §6110. •Muslim in *al-Šaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: ‘Urging Piety for the Neighbour and the Guest, and the Necessity of Maintaining Silence Except when Having Something Good to Say’, 1:6968 §§47–48. •al-Tirmidī in *al-Sunan: Kitāb al-adab* [The Book of Manners], chapter 50, 4:659 §2500; Abū Dāwūd in *al-Sunan: Kitāb al-Adab* [The Book of Good Manners], chapter: ‘The Rightful Due to the Neighbour’, 4:339 §5154. •Ibn Mājah in *al-Sunan: Kitāb al-adab* [The Book of Good Manners], chapter: ‘The Right Due to the Neighbour’, 2:1211 §3672.

his hurtful behaviour.”<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

٦٦/٢٦٧. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ، أَوْ قَالَ: لِجَارِهِ مَا يُحِبُّ لِنَفْسِهِ.  
رَوَاهُ مُسْلِمٌ وَابْنُ مَاجَهَ.

267/66. According to Anas b. Mālik ﷺ, the Prophet ﷺ said:

“None of you is a true believer until he loves for his brother’s—or neighbour’s—sake what he loves for his own sake!”<sup>2</sup>

Reported by Muslim and Ibn Mājah.

٦٧/٢٦٨. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمُنُ حَارُوْبَ بَوَاقَةً.  
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

268/67. According to Abū Hurayra ﷺ, Allah’s Messenger ﷺ said:

“He whose neighbour is not safe from his hurtful behaviour will not enter Paradise.”<sup>3</sup>

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-adab* [The Book of Good Manners], chapter: ‘The Sin of Someone Whose Neighbour is Not Safe from His Mischief’, 5:2240 §5670. •Muslim in *al-Ṣaḥīḥ: Kitāb al-Imān* [The Book of Faith], chapter: ‘Explanation of the Prohibition of Harming the Neighbour’, 1:68 §46. •al-Ḥākim in *al-Mustadrak*, 1:53 §21. •al-Tabarānī in *al-Mu‘jam al-kabīr*, 22:187 §487.

<sup>2</sup> Set forth by •Muslim, *al-Ṣaḥīḥ: Bk.: Faith [al-Imān]*, Ch.: Evidence that the characteristics of faith include the Muslim’s loving for his brother’s sake the benefit that he loves for himself, 1/67 §45. •Ibn Mājah, Introduction, Ch.: Faith [al-Imān], 1/26 §66.

<sup>3</sup> Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-Imān* [The Book of Faith], chapter: ‘Explanation of the Prohibition of Harming the Neighbour’, 1:68 §46. •Ahmad b. anbal, *al-Musnad*, 2:372 §8842. •Abū Ya‘lā, *al-Musnad*, 11:375 §6490. •al-Quḍā‘ī, *al-Musnad al-Shihāb*, 2:56 §875. •al-Ākim, *al-*

Reported by Muslim and Ahmād.

٦٨/٢٦٩. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ، وَلَا يَسْتَقِيمُ قَلْبُهُ، حَتَّى يَسْتَقِيمَ لِسَانُهُ، وَلَا يَدْخُلُ رَجُلٌ الْجَنَّةَ لَا يَأْمُنُ جَارُهُ بَوَائِقَهُ.

رَوَاهُ أَحْمَدُ وَالْفُضَّاعِيُّ.

269/68. According to Anas b. Mālik رضي الله عنه, Allah's Messenger ﷺ said:

“The servant's faith is not sound until his heart is sound, and his heart is not sound until his tongue is sound, and no one will enter the Garden of Paradise unless his neighbour is safe from his evil afflictions.”<sup>١</sup>

Reported by Ahmād and al-Quḍā'ī.

٦٩/٢٧٠. عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ يَعْنِي ابْنِ مَالِكٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمُؤْمِنُ مَنْ أَمِنَ النَّاسُ، وَالْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ السُّوَى، وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَدْخُلُ الْجَنَّةَ عَبْدٌ لَا يَأْمُنُ جَارُهُ بَوَائِقَهُ.

رَوَاهُ أَحْمَدُ وَابْنُ حِيَانَ وَالْحَاكِمُ.

270/69. According to Anas b. Mālik رضي الله عنه, the Prophet ﷺ said:

“A believer is someone from whom people are safe, and the Muslim is someone from whose tongue and hand the other Muslims are safe, and the emigrant [muhājir] is someone who emigrates from evil. By the One in whose Hand is my soul! The one whose neighbour is not

Mustadrak, ١:٥٣ §٢١. •al-Haythamī, Majma' al-Zawā'id, ٨:١٦٩.

<sup>١</sup> Set forth by •Ahmād b. Ḥanbal in al-Muṣnād, ٣:١٩٨ §١٣٠٧. •al-Bayhaqī in Shu'ab al-Imān, ١/٤١ §٨. •al-Quḍā'ī in Muṣnād al-Shihāb, ٢/٦٢ §٨٨٧. •al-Mundhirī in al-Targhib wa al-Tarhib, ٣/٢٤٠ §٣٨٦٠. •Ibn Rajab in Jāmi' al-'Ulūm wa al-Ḥikam, ١/٧٥. •al-Haythamī in Majma' al-Zawā'id. He also confirmed it, ١/٥٣.

safe from his hurtful behaviour will not enter Paradise.”<sup>1</sup>

Reported by Ahmād, Ibnu 'Ibba'ān and al-Ākīm.

٧٠/٢٧١. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنْ رَسُولِ اللَّهِ قَالَ: خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ وَخَيْرُ الْجِيْرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ.  
رَوَاهُ أَمْمَادُ وَالْتَّرْمِذِيُّ. وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.  
وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيْحٌ عَلَى شَرْطِ الشَّيْخَيْنِ.

٢٧١/٧٠. According to 'Abd Allāh b. 'Amr b. al-Āṣ, Allah's Messenger ﷺ said:

“The best of companions, in the sight of Allah, is the one who treats his companion best, and the best of neighbours, in the sight of Allah, is the one who treats his neighbour best!”<sup>2</sup>

Reported by Ahmād and al-Tirmidhī. According to Al-Tirmidhī:  
“This is a fine tradition.” Al-Ākīm said: “This tradition is fine in conformity with the stipulation of al-Bukhārī and Muslim”.

٧١/٢٧٢. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ قَالَ رَسُولُ اللَّهِ قَالَ: إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ أَعْطَاهُ اللَّهُ الدِّينَ فَقَدْ أَحَبَّهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُسْلِمُ عَبْدُ حَتَّى يَسْلِمَ قَلْبُهُ وَلِسَانُهُ، وَلَا يُؤْمِنُ حَتَّى يَأْمَنَ جَارُهُ بَوَائِقُهُ.  
قَالُوا: وَمَا بَوَائِقُهُ، يَا نَبِيَّ اللَّهِ؟ قَالَ: غَشْمُهُ وَظُلْمُهُ، وَلَا يَكْسِبُ عَبْدٌ مَالًا مِنْ حَرَامٍ

<sup>1</sup> Set forth by •Ahmād b. 'Anbāl, *al-Muṣnād*, 3:154 §12583. •Ibnu 'Ibba'ān, *al-Šāhīb*, 2:264 §510. •al-Ākīm, *al-Muṣadrak*, 1:55 §25. •al-Quḍā'ī, *Muṣnād al-Shīhāb*, 1:109 §130. •al-Muṇdhīrī, *al-Tarqī wa al-Tarhib*, 3:240 §3861. •al-Haythamī, *Majma' al-Zawā'id*, 1:54.

<sup>2</sup> Set forth by •Ahmād b. 'Anbāl, *al-Muṣnād*, 2:167 §6566. •al-Tirmidhī, *al-Sunan*, Bk.: *al-Birr wa al-Šila* [Piety and Affinity] according to Allah's Messenger a, Ch.: What has come to us about the rightful due of the neighbour, 4:333 §1944. •al-Dārimī, *al-Sunan*, 2:284 §2437. •Ibnu 'Ibba'ān, *al-Šāhīb*, 2:276 §518. •Ibnu Khuzayma, *al-Šāhīb*, 4:140 §2539. •al-Ākīm, *al-Muṣadrak*, 1:610 §1620.

فَيُنِقَّ مِنْهُ فَيُبَارِكَ لَهُ فِيهِ، وَلَا يَتَصَدَّقُ بِهِ فَيُقْبَلَ مِنْهُ، وَلَا يَتَرُكُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنَّ اللَّهَ لَا يَمْحُو السَّيِّءَ بِالسَّيِّءِ، وَلَكِنْ يَمْحُو السَّيِّءَ بِالْحَسَنِ، إِنَّ الْحَسِنَةَ لَا يَمْحُو الْحَسِنَةَ.

رَوَاهُ أَحْمَدُ وَالبَزَّارُ وَابْنُ أَبِي شَيْبَةَ.

272/71. According to 'Abd Allāh b. Mas'ūd ﷺ, Allah's Messenger ﷺ said:

“Indeed, Allah Most High distributed ethics amongst you the same way as He distributed sustenance amongst you. Allah Most High bestows the world on someone He likes and also on someone He dislikes. But He bestows *Dīn* only on whom He loves. He makes him His beloved whom He grants the knowledge of *Dīn*. By the One in whose Hand is my soul! A servant is not a Muslim until his heart and tongue are sound. No one amongst you can be a believer until his neighbour is safe from his hurtful behaviour.’ The Companions submitted: ‘What is his hurtful behaviour, O Allah’s Prophet?’ The Prophet ﷺ said: ‘His ignorance and oppression.’ It is unlikely for someone to earn unlawfully and spend and then acquire blessing or give charitable donation from it and for it to be accepted. Whatever unlawful wealth he will leave behind will truly be the fuel for Hell. Allah ﷺ does not erase evil through evil, but erases evil through goodness. Indeed! Filthiness does not clean off filthiness.”<sup>1</sup>

Reported by Aḥmad, al-Bazzār and Ibnu Abī Shayba.

٧٢/٢٧٣. عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنْ فُلَانَةَ يُذَكِّرُ مِنْ كُثْرَةِ صَلَاتِهَا، وَصِيَامِهَا، وَصَدَقَتِهَا، غَيْرَ أَنَّهَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا. قَالَ: هِيَ فِي النَّارِ. قَالَ: يَا رَسُولَ اللَّهِ، فَإِنْ فُلَانَةَ يُذَكِّرُ مِنْ قِلَّةِ صِيَامِهَا، وَصَدَقَتِهَا، وَصَلَّى إِلَيْهَا،

<sup>1</sup> Set forth by •Aḥmad b. anbal, *al-Musnad*, 1:387 §3672. •al-Bazzār, *al-Musnad*, 5:392 §2026. •Ibn Abī Shayba, *al-Musnad*, 1:232 §344. •al-Bayhaqī, *Shu'ab al-Imān*, 4:395–396 §5524. •al-Haythamī, *Majma' al-Zawā'id*, 10:228. •al-Mundhīrī, *al-Targhī wa al-Tarhī*, 2:347 §2671.

وَإِنَّهَا تَصَدِّقُ بِالْأَثْوَارِ مِنَ الْأَقْطِ، وَلَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا، قَالَ: هِيَ فِي الْجَنَّةِ.  
رَوَاهُ أَحْمَدُ وَالْبَخَارِيُّ فِي الْأَدَبِ.

273/72. According to Abū Hurayra ﷺ, Allah's Messenger ﷺ said:

“O Messenger of Allah! Such-and-such a woman is popular for plenteous and abundant praying, fasting and charitable donation, but she hurts her neighbours with her tongue.’ He said: ‘She is one of the people of the Fire.’ That person submitted: ‘O Messenger of Allah! Such-and-such a woman is known for insufficient praying, limited fasting, and even giving a few pieces of cheese as a charitable donation (*ṣadaqa*), but she does not hurt her neighbours with her tongue.’ He said: ‘She is one of the people of Paradise.’<sup>1</sup>

Reported by Ahmad, al- ʿākim and al-Bukhārī in *al-Adab al-mufrad*.

٢٧٤/٧٣. عَنْ كَعْبِ بْنِ مَالِكٍ عَنِ النَّبِيِّ قَالَ: أَتَى النَّبِيُّ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللهِ، إِنِّي نَزَّلْتُ فِي مَحَلَّةِ بَنِي فُلَانٍ، وَإِنَّ أَشَدَّهُمْ لِي أَذْيَ أَقْدَمُهُمْ لِي جَوَارًا. فَبَعَثَ رَسُولُ اللهِ ﷺ، أَبَا بَكْرٍ، وَعُمَرَ، وَعَلِيًّا، يَأْتُونَ الْمَسْجِدَ فَيَقُولُونَ عَلَى بَابِهِ، فَيَصِيْحُونَ ثَلَاثَةَ: أَلَا إِنَّ أَرْبَعِينَ دَارًا جَارٌ، وَلَا يَدْخُلُ الْجَنَّةَ مِنْ خَافَ جَارُهُ بَوَائِقُهُ.  
رَوَاهُ الطَّبَرَانِيُّ.

274/73. According to Ka'b b. Mālik ﷺ:

“A man came to the Prophet ﷺ and submitted: ‘O Messenger of Allah! I entered the area of So-and-so tribe and the man who hurt me the most was my nearest neighbour.’ The Messenger of Allah ﷺ sent Abū Bakr, ‘Umar and ‘Alī ﷺ. They came to the mosque and announced loudly three times, standing at the door: ‘Verily, forty

<sup>1</sup> Set forth by •Ahmad b. anbal, *al-Musnad*, 2:440 §9673. •al- ʿākim, *al-Mustadrak*, 4:184 §7305. •al-Bukhārī, *al-Adab al-Mufrad*:54 §119. •al-Bayhaqī, *Shu‘ab al-Imān*, 7:78 §9545. •al-Haythamī, *Muwārid al-Zamān*, 1:502 §2054, *Majma‘ al-Zawā‘id*, 8:169.

houses are included in the neighbourhood. He, whose neighbour is afraid of his harm, will not enter Paradise.”<sup>1</sup>

Reported by al-Tabarānī.

عَنِ الْإِمَامِ عُبَيْدِ اللَّهِ بْنِ الشَّمِيطِ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى الْحَسَنِ شَسْكُوِ الْحَاجَةَ فَقَالَتْ: إِنِّي جَارِتُكَ، قَالَ: كَمْ يَبْيَنِي وَبَيْنَكَ؟ قَالَتْ: سَبْعُ دُورٍ أَوْ قَالَتْ: عَشْرٌ، فَنَظَرَ تَحْتَ الْفِرَاشِ فَإِذَا سِتَّةُ دَرَاهِمَ أَوْ سَبْعَةُ فَأَعْطَاهَا إِيَّاهَا وَقَالَ: كِدْنَا تَهْلِكُ.

رَوَاهُ أَبْنُ أَبِي الدُّنْيَا فِي الْمَكَارِمِ.

Imām ‘Ubayd Allah Shumayt reported:

“A woman came to Imām al- asan al-Baṣrī for her needs and said: ‘I am your neighbour.’ He asked: ‘How many houses are there between yours and mine?’ She said: ‘Seven’, or she said: ‘A distance of ten houses.’ Imām al- asan al-Baṣrī looked under his bed and found six or seven Dirhams. He gave (all) to her and said: ‘We had nearly (for not fulfilling the rights of the neighbour) destroyed.’<sup>2</sup>

Reported by Ibn Abī al-Dunyā in *Makārim al-Akhlāq*.

٧٤/٢٧٥. عَنْ أَنْسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا آمَنَ بِي مَنْ بَاتَ سَبْعَانًا وَجَارُهُ جَائِعٌ إِلَيْ جَنْبِهِ وَهُوَ يَعْلَمُ بِهِ.

رَوَاهُ الطَّبَرَانِيُّ وَأَبْوَ يَعْلَمِي. وَقَالَ الْهَيْشَمِيُّ: رَوَاهُ الطَّبَرَانِيُّ وَالْبَزَارُ وَإِسْنَادُ الْبَزَارِ حَسَنٌ.

275/74. According to Anas b. Mālik ﷺ, Allah’s Messenger ﷺ said:

<sup>1</sup> Set forth by •al-Tabarānī, *al-Mu‘jam al-Kabīr*, 19:73 §143. •al-Haythamī, *Majmā‘ al-Zawā‘id*, 8:169. •al-Mundhīrī, *al-Targhī wa al-Tarhīb*, 3:240. •Ibn ajar al-Haythamī, *al-Zawājar*, 1:490.

<sup>2</sup> Set forth by •Ibn Abī al-Dunyā in *Makārim al-Akhlāq*, 104 §335.

“If someone spends the night satiated while his neighbour is hungry beside him and he knows about that, he has not believed in me.”<sup>1</sup>

Reported by al-Tabarānī and Abū Ya‘lā. According to al-Haythamī: “This is reported by al-Tabarānī and al-Bazzār and al-Bazzār’s chains are fine.”

٧٥/٢٧٦. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ قَالَ: مَنْ أَغْلَقَ بَابَهُ دُونَ حَارِهِ مَحَافَةً عَلَىٰ أَهْلِهِ وَمَالِهِ فَلَيْسَ ذَالِكَ بِمُؤْمِنٍ، وَلَيْسَ بِمُؤْمِنٍ مَنْ لَمْ يَأْمُنْ جَارُهُ بِوَائِقَهُ، أَتَنْدِرُونَ مَا حَقُّ الْجَارِ؟ إِنْ اسْتَعَانَكَ أَعْتَمْ، وَإِنْ اسْتَقْرَضَكَ أَقْرَضْتَهُ، وَإِنْ افْتَرَ عُدْتَ عَلَيْهِ، وَإِنْ مَرِضَ عُدْنَتَهُ، وَإِنْ مَاتَ شَهِدْتَ جَنَازَتَهُ، وَإِنْ أَصَابَهُ خَيْرٌ هَنَّأْتَهُ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ عَزَّيْتَهُ، وَلَا تَسْتَطِيلَ عَلَيْهِ بِالْبَنَاءِ، فَتَحْجُبَ عَنْهُ الرِّيحَ إِلَّا بِإِذْنِهِ، وَإِذَا شَرِيتَ فَاكِهَةَ فَاهِدَ لَهُ، فَإِنْ لَمْ تَفْعَلْ فَأَدْخِلْهَا سِرَّاً، وَلَا يَخْرُجْ بِهَا وَلَدُكَ لِغَيْظِهَا وَلَدَهُ، وَلَا تُؤْذِهِ بِقِيَشَارِ قَدْرِكَ إِلَّا أَنْ تَعْرِفَ لَهُ مِنْهَا.

رَوَاهُ الطَّبَرَانِيُّ وَالْبَهْبَقِيُّ.

276/75. According to ‘Abd Allah b. ‘Amr :

“The Messenger of Allah ﷺ said: ‘He who closes his door on his neighbor from the fear of his family and wealth does not truly believe. He also does not have faith if his neighbour is not safe from (his) harm. Do you know what is the right of a neighbour (upon you)?’ (Then he said himself:) ‘Help him when he asks, loan (money to) him when he asks for it, care for him when he is in need, visit him when he is sick, attend his funeral when he dies, congratulate him when he gets any pleasure, commiserate with him when he is grieved, . Without his permission, do not raise the wall of your house so high that it blocks the air for his house. Gift him some of the fruits when you buy, and when you cannot do that, then enter the house hiding the fruit. No child of yours should bring that fruit outside, for the child of your

<sup>1</sup> Set forth by •al-Tabarānī, *al-Mu‘jam al-kabīr*, 1:259 §751. •Abū Ya‘lā, *al-Musnad*, 5:92 §2699. •al-Haythamī, *Majma‘ al-Zawā’id*, 8:167. •al-Hindī, *Kanz al-‘Ummāl*, 9:24 §24906. •al-Hākim, *al-Mustadrak*, 2:15.

neighbour would feel inferior by looking at the fruit. Do not harm him (the neighbor) by the aroma of your cooking; otherwise, give him a share from that cooking.”<sup>1</sup>

Reported by al-Tabarānī and al-Bayhaqī.

### TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

عَنْ دَاؤِدَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ جَارِ الْإِقَامِ مَالِكَ بْنِ دِينَارٍ وَكَانَ ثَقَةً  
قَالَ: كَانَ لِيَعْضُرُ جِيْرَانِ مَالِكَ بْنِ دِينَارٍ كَلْبٌ ضَعِيفٌ فَكَانَ مَالِكُ  
يُخْرِجُ لَهُ كُلَّ يَوْمٍ طَعَامًا فَيُلْقِيْهُ إِلَيْهِ.  
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَكَارِمِ.

Dāwūd b. ‘Abd al-Rahmān, a neighbour of Imām Mālik b. Dīnār and a trustworthy narrator, reported:

“A neighbour of Mālik b. Dīnār had a feeble dog. Mālik b. Dīnār would put food in front of him every day.”<sup>2</sup>

Reported by Ibn Abī al-Dunyā in *Makārim al-Akhlāq*.

عَنْ هِشَامٍ قَالَ: كَانَ الْإِمَامُ حَسَانُ بْنُ أَبِي سِنَانٍ بْنِ ثَابِتٍ تَدْخُلُ الْعَنْزُ  
إِلَى مَنْزِلِهِ فَتَأْخُذُ الشَّيْءَ، فَإِذَا طُرِدَتْ قَالَ لَهُمْ: لَا تَطْرُدُوْا عَنْزَ جَارِيِ  
دَعْوَهَا تَأْخُذُ حَاجَتَهَا.  
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَكَارِمِ.

Hishām reported:

“Sheep and goats (of the neighbour) used to enter the house of Imām assān b. Abī Sinān and eat the food. One day, they were driven out. On that, Imām assān said: “Do

<sup>1</sup> Set forth by •al-Tabarānī, *Musnad al-Shāmiyyīn*, 3:339 §2430. •al-Bayhaqī, *Shu‘ab al-Imān*, 7:83 §9560. •Ibn Rajab al-anbālī, *Jāmi‘ al-Ulūm wa al-akām*, 1:140. •al-Mundhīrī, *al-Targhib wa al-Tarhī*, 3:242 §3870.

<sup>2</sup> Set forth by •Ibn Abī al-Dunyā in *Makārim al-Akhlāq*, 104 §333.

not drive the sheep and goats of my neighbour; leave them be, for they can take what they need.”<sup>1</sup>

Reported by Ibn Abī al-Dunyā in *Makārim al-Akhlāq*.

قَالَ الْغَزَالِيُّ: أَنَّهُ لَيْسَ حَقُّ الْجَوَارِ كَفُّ الْأَذَى فَقَطُّ، بَلْ احْتِمَالُ الْأَذَى، فَإِنَّ الْجَارَ أَيْضًا قَدْ كَفَّ أَذَادُهُ فَلَيْسَ فِي ذَلِكَ قَضَاءُ حَقٍّ وَلَا يَكُنْفِي احْتِمَالُ الْأَذَى بَلْ لَا بُدَّ مِنَ الرِّفْقِ وَإِسْدَاءِ الْخَيْرِ وَالْمَعْرُوفِ، إِذْ يُقَالُ إِنَّ الْجَارَ الْفَقِيرَ يَتَعَلَّقُ بِجَارِهِ الْغَنِيِّ يَوْمَ الْقِيَامَةِ فَيَقُولُ: يَا رَبَّ، سُلْ هَذَا لِمَ مَنَعْنَيَ مَعْرُوفُهُ وَسَدَّ بَابَهُ دُونِيِّ.

Al-Ghazālī said:

“Not harming the neighbours is not the only right, but to endure the trouble from him is also included in it. This is because your neighbour also endures trouble from his neighbours. Only (preventing him from harm) does not fulfil the rights. Furthermore, it is not enough to only endure the trouble but to offer kindness and good conduct to him is also his right.” It is said that a poor neighbour will grab his wealthy neighbour in the Hereafter and say: ‘O my Sustainer! Ask him why he deprived me of his good conduct and closed the door on me.’”<sup>2</sup>

قَالَ الْغَزَالِيُّ: وَبَلَغَ ابْنُ الْمُقَفَّعِ أَنَّ جَارًا لَهُ يَبْيَعُ دَارَهُ فِي دَيْنِ رَكِيْمَهُ، وَكَانَ يَجِلِسُ فِي ظِلِّ دَارِهِ، فَقَالَ: مَا قُمْتُ إِذَا بِحُرْمَةِ ظِلِّ دَارِهِ إِنْ بَاعَهَا مُعْدِمًا، فَدَفَعَ إِلَيْهِ ثَمَنَ الدَّارِ وَقَالَ: لَا تَبْعَهَا.

Al-Ghazālī reported:

“Ibn al-Muqaffa<sup>c</sup> came to know that his neighbour wanted to sell his house to repay his loans. He (Ibn Muqaffa<sup>c</sup>) used to

<sup>1</sup> Set forth by •Ibn Abī al-Dunyā in *Makārim al-Akhlāq*, 104 §334.

<sup>2</sup> Set forth by •al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn*, 2:213.

sit in the shade of his (neighbour's) wall. He thought that if he sold his house due to poverty, then, as he would not have even paid the rights of sitting in the shade of his wall, he paid him off in full for his house and said: '(Repay your loan but) do not sell your house.'"<sup>1</sup>

قَالَ الْغَزَالِيُّ: شَكَّا بَعْضُهُمْ كَثْرَةَ الْفَأْرِ فِي دَارِهِ فَقِيلَ لَهُ لَوِ اقْتَتَيْتَ هِرَّاً،  
فَقَالَ: أَخْشَى أَنْ يَسْمَعَ الْفَأْرُ صَوْتَ الْهِرَّ فَيَهُرُبُ إِلَى دُورِ الْجِبْرَانِ  
فَأَكُونُ قَدْ أَحْبَبْتُ لَهُمْ مَا لَا أُحِبُّ لِنَفْسِي.

Al-Ghazālī reported:

"An elderly man complained about the abundance of mice in his house. Someone suggested him to keep a cat (to exterminate the mice), then it will be good. He said: 'I fear that these mice will run away on hearing the cat mewing and will enter the neighbours' houses. If I did that (keep a cat), I would like for them what I do not like for myself.'"<sup>2</sup>

<sup>1</sup> Set forth by •al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn*, 2:213.

<sup>2</sup> Set forth by •al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn*, 2:213.

## الفَصْلُ الْعَاشِرُ

### الْتَّعَامِلُ مَعَ النَّاسِ بِالْبِرِّ وَالْمُلَاطَفَةُ

#### SECTION 10

#### EXCELLENT CONDUCT AND BENEVOLENCE WITH OTHER PEOPLE

#### QUR'ĀN

١. ﴿وَإِذَا حُيِّسْتُم بِتَحْيَةٍ فَحَيُوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا﴾

١. «And when you are honoured with (a word of) greeting, then (in reply) greet with a better (salutation) or (at least) reciprocate (in the same words). Surely, Allah takes account of everything.»<sup>١</sup>

٢. ﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلَيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقْيِمُونَ الصَّلَاةَ وَيُؤْتُونَ أَلْزَكَهُ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

٢. «The believers, men and women, are helpers and friends to one another. They command good and forbid evil and establish Prayer and pay Zakāt (the Alms-due) and obey Allah and His Messenger (ﷺ). It is they on whom Allah will soon shower His Mercy. Surely, Allah is Almighty, Most

<sup>١</sup> Qur'ān, 4:86.

Wise.<sup>1</sup>

٣. ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْرَوْهُ فَأَصْلِحُوْهُ بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُوْنَ﴾

3. *(The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown mercy.)<sup>2</sup>*

## HADITH

٢٧٧/٧٦. عَنْ أَبِي هُرَيْرَةَ قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرْيِضِ، وَاتِّبَاعُ الْجَنَائِرِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيْتِ الْعَاطِسِ.

مُتَفَقُ عَلَيْهِ.

277/76. According to Abū Hurayra ﷺ, Allah's Messenger ﷺ said:

“The Muslim’s duty to the Muslim is fivefold: (1) Reciprocating the salutation of peace. (2) Visiting the unwell. (3) Following the funeral procession. (4) Responding to his invitation. (5) Invoking a blessing upon the sneezer.”<sup>3</sup>

Agreed upon by al-Bukhārī and Muslim.

٢٧٨/٧٧. وَفِي رِوَايَةِ عَنْ أَبِي هُرَيْرَةَ قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ. قِيلَ: مَا هُنَّ، يَا رَسُولَ اللهِ؟ قَالَ: إِذَا لَكِيْتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا

<sup>1</sup> Ibid., 9:71.

<sup>2</sup> Ibid., 49:10.

<sup>3</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:418 §1183. •Muslim in *al-Ṣaḥīḥ*, 4:1704 §2162. •Ahmad b. Hanbal in *al-Muṣnād*, 2:540 §10979. •Ibn Mājah in *al-Sunan*, 1:461 §6435. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 1:476 §241. •al-Ḥākim in *al-Muṣṭadrak*, 1:550 §1292. •al-Nasā'ī in *al-Sunan al-Kubrā*, 6:64 §10049.

دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَضَحَكَ فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَشَمَّتْهُ، وَإِذَا مَرِضَ فَعُدْهُ، وَإِذَا مَاتَ فَاتِّعْهُ.  
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالْدَّارِمِيُّ.

278/77. According to Abū Hurayra ﷺ, Allah's Messenger ﷺ said:

"The Muslim's duty to the Muslim consists of six elements." He was asked: "What are they, O Messenger of Allah?" He said: "(1) When you meet him, you must greet him with the salutation of peace. (2) When he extends an invitation to you, you must accept it. (3) When he seeks your advice, you must give him good advice. (4) When he sneezes and then praises Allah (saying *alhamdulillāh*), you must invoke a blessing upon him (saying *yarhamuk Allāh*). (5) When he falls ill, you must visit him. (6) When he dies, you must attend his funeral."<sup>1</sup>

Reported by Muslim, Ahmād and al-Dārimī.

٧٨/٢٧٩. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنْصُرْهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِنْ كَانَ ظَالِمًا كَيْفَ أَنْصُرُه؟ قَالَ: تَحْجُزُهُ أَوْ تَمْنَعُهُ مِنَ الظُّلْمِ، فَإِنْ دَالَكَ نَصْرُهُ.  
مُنْقَقِّ عَلَيْهِ.

279/78. According to Anas b. Mālik ﷺ:

"Allah's Messenger ﷺ said: 'You must assist your brother, whether he is guilty of wrongdoing or a victim of wrongdoing!' A man said: 'O Messenger of Allah, I shall assist him if he is a victim of wrongdoing, but how do you think I should assist him if he is guilty of wrongdoing?' He said: 'You must restrain him or prevent him from wrongdoing, for that is assisting him!'"<sup>2</sup>

<sup>1</sup> Set forth by •Muslim in *al-Sahīh*, 4:1705 §2162. •Ahmad b. Hanbal in *al-Musnad*, 2:372 §8832. •al-Dārimī in *al-Sunan*, 2:357 §2633. •Ibn Hibbān in *al-Sahīh*, 1:477 §242. •al-Bayhaqī in *al-Sunan al-Kubrā*, 5:347 §10691.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Sahīh*, 6:2550 §6552, & 2:863 §2311-2312.

Agreed upon by al-Bukhārī, and Muslim.

٧٩/٢٨٠ عَنْ أَبِي هُرَيْرَةَ رض، قَالَ: قَالَ رَسُولُ اللَّهِ صل يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرِضْتُ فَلَمْ تَعْدُنِي. قَالَ: يَا رَبَّ، كَيْفَ أَعُوْدُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعْدُهُ. أَمَا عَلِمْتَ أَنَّكَ لَوْ عَدْتَهُ لَوْ جَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ، اسْتَطْعَمْتَكَ فَلَمْ تُطْعِمْنِي. قَالَ: يَا رَبَّ، وَكَيْفَ أَطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فُلَانُ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوْ جَدْتَ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ، اسْتَسْقَيْتَكَ فَلَمْ تَسْقِنِي. قَالَ: يَا رَبَّ، كَيْفَ أَسْقِيْكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: اسْتَسْقَاكَ عَبْدِي فُلَانُ فَلَمْ تَسْقِهِ. أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي.

رَوَاهُ مُسْلِمٌ وَالْبُخَارِيُّ فِي الْأَدَبِ.

280/79. According to Abū Hurayra رض, Allah's Messenger صل said:

“Allah عز will say on the Day of Resurrection: ‘O son of Adam, I fell ill, but you did not visit Me!’ He will say: ‘O my Lord, how could I visit You, when You are the Lord of all the worlds?’ He will say: ‘Did you not know that My servant So-and-so was ill, but you did not visit him? Did you not know that if you had visited him, you would have found Me beside him? O son of Adam, I asked you for food, but you did not feed Me!’ He will say: ‘O my Lord, how could I feed You, when You are the Lord of all the worlds?’ He will say: ‘Did you not know that My servant So-and-so asked you for food, but you did not feed him? Did you not know that if you had fed him, you would have taken its reward in My presence? O son of Adam, I asked you to quench My thirst, but you did not quench My thirst!’ He will say: ‘O my Lord, how could I quench Your thirst, when You are the Lord of all the worlds?’ He will say: ‘My servant So-and-so asked you to quench

•Muslim in *al-Sahīh*, 4:1998 §2584. •Ahmad b. Hanbal in *al-Musnad*, 3:99 §11967, 13101, 14507. •al-Tirmidhī in *al-Sunan*, 4:523 §2255. •al-Dārimī in *al-Sunan*, 2:401 §2753. •Ibn Hibbān in *al-Sahīh*, 11:570 §§166-5168.

his thirst, but you did not quench his thirst. (Did you not know that) if you had quenched his thirst, you would have taken its advantage in My presence?”<sup>1</sup>

Reported by Muslim and al-Bukhārī in *al-Adab*.

٢٨١/٨٠. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو وَمُحَمَّدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُسْلِمُ مَنْ سَلَّمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.  
مُتَّقٌ عَلَيْهِ.

281/80. According to 'Abd Allāh b. 'Amr ﷺ, Allah's Messenger ﷺ said:

“The Muslim is someone from whose tongue and whose hand the other Muslims are safe.”<sup>2</sup>

Agreed upon by al-Bukhārī and Muslim.

٢٨٢/٨١. وَفِي رِوَايَةِ عَنْ أَبِي مُوسَىٰ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: مَنْ سَلَّمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.  
مُتَّقٌ عَلَيْهِ.

282/81. According to Abū Mūsa:

“People submitted to the Prophet ﷺ: ‘O Messenger of Allah! Which [of the aspects of] Islam is the best?’ He said: ‘(The best Islam is of the one) from whose tongue and hand the other Muslims are safe!’”<sup>3</sup>

<sup>1</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1990 §2569. •al-Bukhārī in *al-Adab al-Mufrad*, 182 §517. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 1:503 §269, 944, 7366. •al-Bayhaqī in *Shu'ab al-Imān*, 6:534 §9182. •Ibn Rāhawayh in *al-Muṣnād*, 1:115 §28.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:13 §10. •Muslim in *al-Ṣaḥīḥ*, 1:65 §41. •Ahmad b. Ḥanbal in *al-Muṣnād*, 2:163 §6515. •Abū Dāwūd in *al-Sunan*, 3:4 §2481. •al-Nasā'ī in *al-Sunan*, 8:105 §4996.

<sup>3</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:13 §11. •Muslim in *al-Ṣaḥīḥ*, 1:66 §42. •Ahmad b. Ḥanbal in *al-Muṣnād*, 3:372 §15037. •al-Nasā'ī in *al-Sunan*, 8:106 §4999.

Agreed upon by al-Bukhārī and Muslim.

٨٢ / ٢٨٣ . وفي رواية عن عبد الله بن عمرٍ قال: إن رجلاً سأله النبي ﷺ: أيُّ الْمُسْلِمِينَ خَيْرٌ؟ قال: مَنْ سَلِيمٌ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ مُتَقَوِّلٌ عَلَيْهِ.

283/82. According to 'Abd Allāh b. 'Amr :

“A man asked the Prophet ﷺ: ‘Which of the Muslims is excellent?’ He said: ‘One from whose tongue and whose hand the Muslims are safe!’”<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

٨٣ / ٢٨٤ . وفي رواية عنه قال: إن رجلاً قال: يا رسول الله، أيُّ الإِسْلَامِ أَفْضَلُ؟ قال: مَنْ سَلِيمٌ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ . رَوَاهُ أَحْمَدُ.

284/83. According to 'Abd Allāh b. 'Amr :

“A man asked the Messenger of Allah ﷺ: ‘Which [of the aspects of] Islam is most excellent?’ He said: ‘(The best Islam of the person is) one from whose tongue and whose hand all people are safe!’”<sup>2</sup>

Reported by Ahmād.

٨٤ / ٢٨٥ . وفي رواية عنه أن رجلاً سأله رسول الله ﷺ: أيُّ الْمُسْلِمِينَ خَيْرٌ، يا رسول الله؟ قال: مَنْ سَلِيمٌ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ . رَوَاهُ الطَّبَرَانِيُّ.

285/84. In another tradition, 'Abd Allāh b. 'Amr reported:

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2379 §6119. •Muslim in *al-Ṣaḥīḥ*, 1:65 §40.

<sup>2</sup> Set forth by •Ahmād b. anbal in *al-Muṣnād*, 2:187 §6753.

“A man asked the Prophet ﷺ: ‘Who is the best among Muslims?’ He said: ‘(He is the best Muslim) from whose tongue and hand all people are safe!’”<sup>1</sup>

Reported by al-Tabarānī.

٢٨٦. عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ. رَوَاهُ أَحْمَدُ وَالْتَّرمِذِيُّ وَاللَّفْظُ لَهُ وَالنَّسَائِيُّ. وَقَالَ التَّرمِذِيُّ: هَذَا حَدِيثُ حَسَنٍ صَحِحُّ.

286/85. According to Abū Hurayra ﷺ:

“The Messenger of Allah ﷺ said: ‘The Muslim is someone from whose tongue and hand the (other) Muslims are safe, and the believer (*mu'min*) is the one whom people trust with their blood and property.’”<sup>2</sup>

Reported by Aḥmad, al-Tirmidhī (the wording is his) and al-Nasā'i. According to al-Tirmidhī: “This is a fine authentic tradition.”

٢٨٧. وَفِي رَوَايَةِ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ: أَلَا أَخْبِرُكُمْ بِالْمُؤْمِنِ؟ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنفُسِهِمْ، وَالْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ. رَوَاهُ أَحْمَدُ وَالْحَاكِمُ، وَابْنُ حِبَّانَ وَابْنُ الْمُبَارَكِ.

287/86. According to Fuḍāla b. ‘Ubayd ﷺ:

“The Messenger of Allah ﷺ said at the Farewell Sermon of

<sup>1</sup> Set forth by •al-Tabarānī in *al-Mu'jam al-Awsat*, 3:287 §3170.

<sup>2</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:379 §8918. •al-Tirmidhī in *al-Sunan*, 5:17 §2627. •al-Nasā'i in *al-Sunan*, 8:104 §4995. •Ibn ibbān in *al-Sahīh*, 1:406 §180.

Pilgrimage: 'Shall I not inform you about who is a believer (*mu'min*)? [Then listen!] A believer is he from whom people of faith are safe, themselves and their property, the Muslim is someone from whose tongue and hand the other humans are safe, the striver is someone who strives against his own self in obedience to Allah Most High, and the (true) Emigrant [*al-Muhājir*] is someone who emigrates from his faults and sins.'<sup>1</sup>

Reported by Ahmād, al-ākim, Ibnu Ibbān and Ibnu al-Mubārak.

٢٨٨/٨٧. عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ عِرْضُهُ وَمَالُهُ وَدَمُهُ. التَّقَوْيَ هَاهُنَا. بِحَسْبِ امْرِي إِنَّ الشَّرَّ أَخَاهُ الْمُسْلِمَ.

رَوَاهُ أَحْمَدُ وَالْتَّرْمِذِيُّ وَاللَّفْظُ لَهُ.

288/87. According to Abū Hurayra ﷺ, Allah's Messenger ﷺ said:

"For every Muslim in relation to the Muslim, his blood, his property and his honour are forbidden and inviolable. (He said, pointing to his sacred heart:) Godwariness (pious devotion) is here! It is evil enough for a man to scorn his Muslim brother."<sup>2</sup>

Reported by Ahmād and al-Tirmidhī (the wording is his).

٢٨٩/٨٨. عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ قَالَ: سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ.

<sup>1</sup> Set forth by •Ahmād b. anbal in *al-Musnad*, 6:21 §24004. •al-ākim in *al-Mustadrak*, 1:54 §24. •Ibnu Ibbān in *al-Ṣaḥīḥ*, 11:203–204 §4862. •Ibnu Mubārak in *al-Musnad*, 1:16 §29. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 18:309 §796. •al-Bayhaqī in *Shu‘ab al-Īmān*, 7:499 §11123.

<sup>2</sup> Set forth by •Ahmād b. anbal in *al-Musnad*, 4:168 §17570. •al-Tirmidhī in *al-Sunan*, 4:325 §1927. •Ibnu Rajab in *Jāmi‘ al-‘Ulūm wa al-Ḥikam*, 1:326. •al-Nawawī in *al-Adhkār*, 268 §1038, & in *Riyād al-Ṣalīḥīn*, 60 §234.

مُتَّفِقُ عَلَيْهِ.

289/88. According to 'Abd Allāh رض:

“The Prophet صلی اللہ علیہ وسَلَّمَ said: ‘Reviling the Muslim is a sin and killing him is a form of disbelief.’”<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

٢٩٠/٢٩٠. وَفِي رِوَايَةٍ: عَنْ عَبْدِ اللَّهِ رض قَالَ: قَالَ رَسُولُ اللَّهِ صلی اللہ علیہ وسَلَّمَ: سَبَابُ الْمُسْلِمِ أَخَاهُ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ، وَحُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ.

رَوَاهُ أَحْمَدُ وَأَبُو يَعْلَمٍ.

290/89. In another tradition, 'Abd Allah b. Masud رض reported:

“The Messenger of Allah صلی اللہ علیہ وسَلَّمَ said: ‘Reviling a Muslim brother is a sin (*fisq*). Killing him is a form of disbelief (*kufr*), and his (Muslim brother’s) property is as inviolable as his blood.’”<sup>2</sup>

Reported by Ahmād and Abū Ya'la.

٢٩١/٢٩١. عَنْ أَنَسِ بْنِ مَالِكٍ رض أَنَّ رَسُولَ اللَّهِ صلی اللہ علیہ وسَلَّمَ قَالَ: لَا تَبَاعَضُوا، وَلَا تَحَاسِدُوا، وَلَا تَدَابِرُوا، وَكُوْنُوا عِبَادَ اللَّهِ إِخْرَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ لَيَالٍ.

مُتَّفِقُ عَلَيْهِ.

291/90. According to Anas b. Mālik رض:

“The Messenger of Allah صلی اللہ علیہ وسَلَّمَ said: “Do not feel spite towards each other, nor hate and turn your back on one another and O servants of Allah! Be brothers to each other! And it is forbidden for a Muslim to

<sup>1</sup> Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 1:27 §48, & 5:2247 §5697. •Muslim in *al-Šaḥīḥ*, 1:81 §64. •al-Tirmidhī in *al-Sunan*, 4:353 §1983. •al-Nasā'ī in *al-Sunan*, 7:121 §4105.

<sup>2</sup> Set forth by •Ahmād b. Anbal in *al-Muṣnād*, 1:446 §4262. •Abū Ya'la in *al-Muṣnād*, 9:55 §5119.

desert his Muslim brother (and not to talk to him without any legal pretext) for more than three nights.”<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

٩١/٢٩٢. عَنْ أَبِي أَبْيَوبَ الْأَنْصَارِيِّ قَالَ: لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَ لَيَالٍ، يَكْتُبِيَانِ فَيُعَرِّضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدُأُ بِالسَّلَامِ.

مُتَّفَقُ عَلَيْهِ.

292/91. According to Abū Ayyūb al-Anṣārī ﷺ:

“The Messenger of Allah ﷺ said: ‘It is not lawful for a man to forsake his Muslim brother (without any legal grounds) for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who first invokes salutation.’<sup>2</sup>

Agreed upon by al-Bukhārī and Muslim.

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2256 §5726. •Muslim in *al-Ṣaḥīḥ*, 4:1983 §2559. •Ahmad b. anbal in *al-Muṣnād*, 3:165 §12714. •al-Tirmidhī in *al-Sunan*, 4:329 §1935. •Abū Dāwūd in *al-Sunan*, 4:278 §4910. •Mālik in *al-Muwaṭṭa'*, 2:907 §1615.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2256 §5727. •Muslim in *al-Ṣaḥīḥ*, 4:1984 §2560. •Ahmad b. anbal in *al-Muṣnād*, 5:422 §23632. •al-Tirmidhī in *al-Sunan*, 4:327 §1932. •Abū Dāwūd in *al-Sunan*, 4:279 §4914. •Ibn ibbān in *al-Ṣaḥīḥ*, 12:484 §5669.

## الفصل الحادي عشر

### التعامل مع الأرامل والأيتام بالبر والملاطفة

#### SECTION II

#### EXCELLENT CONDUCT AND COMPASSION WITH WIDOWS AND ORPHANS

#### QUR'ĀN

١. ﴿لَيْسَ الْبِرُّ أَنْ تُوَلُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ  
مَنْ ظَاهَرَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلِئَكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَعَائِدَ الْمَالِ  
عَلَى حُبِّهِ، ذَوِي الْقُرْبَى وَالْمُتَّسَمِّينَ وَالْمُسْكِنِينَ وَأَبْنَى السَّبِيلَ وَالسَّاَلِيْبِينَ  
وَفِي الرِّقَابِ وَأَقَامَ الْصَّلَاةَ وَعَانَى الْزَّكُوَةَ وَالْمُوْفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا  
وَالصَّابِرِينَ فِي الْبُشَارَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا  
وَأُولَئِكَ هُمُ الْمُتَّقِّنُونَ﴾

1. *(Righteousness is not merely that you turn your faces to the east or the west. But true righteousness is that a person believes in Allah, the Last Day, the angels, the Book (revealed by Allah) and the Messengers. Driven by love for Allah, he spends (his) wealth on the kindred, the orphans, the needy, the wayfarers and those who ask and in (liberating slaves') necks, and establishes Prayer and pays Zakāt (the Alms-due). And when they make a promise, they fulfil it and are steadfast in hardship (i.e., poverty) and suffering (i.e., ailment) and at the time of fierce fighting (i.e., jihad). It is these who are truthful and it is these who*

are righteous.»<sup>1</sup>

٢. ﴿يَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّهِ الْدِيْنُ وَالْأَقْرَبُونَ وَالْيَتَامَى وَالْمَسَاكِينُ وَأَبْنَى السَّبِيلُ وَمَا تَفْعَلُوا مِنْ خَيْرٍ إِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

2. «They ask you what they should spend (in the way of Allah). Say: ‘Whatever wealth you spend (is right), but the deserving ones are your parents and close relatives and orphans and the needy and the wayfarers. And whatever good you do, Allah indeed knows it full well.’»<sup>2</sup>

٣. ﴿وَيُطْعِمُونَ الظَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا تُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا﴾

3. «And they give (their own) food, in deep love of Allah, to the needy, the orphan and prisoner (out of sacrifice, despite their own desire and need for it), (And say:) ‘We are feeding you only to please Allah. We do not seek any recompense from you nor (wish for) any thanks.»<sup>3</sup>

٤. ﴿فَلَا أَقْتَحِمُ الْعَقَبَةَ وَمَا أَدْرِكَ مَا الْعَقَبَةُ فَلَكُ رَقَبَةٌ أَوْ إِطْعَمْ فِي يَوْمِ ذِي مَسْعَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ثُمَّ كَانَ مِنَ الَّذِينَ إِيمَنُوا وَتَوَاصَوْ بِالصَّبَرِ وَتَوَاصَوْ بِالْمَرْحَمَةِ أَوْ لَيْكَ أَصْحَابُ الْمَيْمَنَةِ﴾

4. «But he has not yet attempted the steep ascent (of the Dīn [Religion]) of truth and the practical life dedicated to good and piety). And what have you thought of the steep

<sup>1</sup> Qur’ān, 2:177.

<sup>2</sup> Ibid., 2:215.

<sup>3</sup> Ibid., 76:8-9.

ascent (of the rigours of the Dīn [Religion] of truth)? It is freeing a neck (from slavery and subjugation), Or feeding on a day of scarcity (the poor and the needy during famine and scarcity i.e., striving to put an end to their sufferings and economic crises), The orphaned relative, Or the poverty-stricken destitute who is completely rundown (and homeless). (Provided this striving soul is) one of those who believe and advise one another patience and tolerance and urge one another for mutual affection and mercy. These are the people of the Right Hand (i.e., the privileged and the pardoned).<sup>1</sup>

٥. ﴿أَلَمْ يَجِدْكَ يَتِيمًا فَأَوْيَ ⑤ وَوَجَدَكَ ضَالًّا فَهَدَى ⑦ وَوَجَدَكَ عَالِيًّا ⑧ فَأَعْفَنَ ⑨ فَأَمَّا الْيَتِيمُ فَلَا تَنْهَرْ ⑩ وَأَمَّا السَّاَلِ ⑪ فَلَا تَنْهَرْ ⑫ وَأَمَّا بِنْعَةٍ ⑬ رَبِّكَ فَحَدِّثْ﴾

5. «(O Beloved!) Did He not find you an orphan, and then provided you (a dignifying and graceful) abode? And He found you engrossed and lost in His love and then made you achieve the coveted objective. And He found you seeking (closeness with your Lord), and (then blessed you with the pleasure of His sight and) freed you of every need (forever). So, never should you be strict with any orphan, Nor reproach any beggar (seeking help at your door), And proclaim (well) the bounties of your Lord.»<sup>2</sup>

## HADITH

٩٢/٢٩٣. عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ قَالَ: الْسَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِنِينَ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَأَحْسِبُهُ قَالَ: وَكَالْقَائِمِ الَّذِي لَا يَقْرُرُ، وَكَالصَّائِمِ الَّذِي لَا يُفْطِرُ.

<sup>1</sup> Ibid., 90:11-18.

<sup>2</sup> Ibid., 93:6-11.

مُتَّقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ

293/92. According to Abū Hurayra رض:

“The Prophet ﷺ said: ‘The sustainer of the widow and the poor is like the warrior in the cause of Allah,’ and I think he also said: ‘and like the one who keeps vigil and does not slacken, and like the keeper of the fast who does not break fast.’”<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٩٣/٢٩٤. عَنْ سَهْلِ بْنِ سَعْدٍ رض قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا وَكَافِلُ الْيَتَمِ فِي الْجَنَّةِ هَكَذَا وَأَشَارَ بِالسَّبَابَةِ وَالْوُسْطَىِ، وَفَرَّجَ بَيْنَهُمَا شَيْئًا.  
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاؤُدَ وَالْتَّرْمِذِيُّ.

294/93. According to Sahl b. Sa‘d رض:

“Allah’s Messenger ﷺ said: ‘In the Paradise, I and the guardian of the orphan are like this!’ He pointed with the index finger and the middle finger, with a little distance between them.”<sup>2</sup>

Reported by al-Bukhārī, Ahmad, Abū Dāwūd and al-Tirmidhī.

٩٤/٢٩٥. عَنْ أَبِي هُرَيْرَةَ رض قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَافِلُ الْيَتَمِ، لَهُ أَوْ لِعَيْرِهِ، أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ، وَأَشَارَ مَالِكُ بِالسَّبَابَةِ وَالْوُسْطَىِ.  
رَوَاهُ مُسْلِمٌ وَأَحْمَدٌ.

295/94. According to Abū Hurayra رض:

<sup>1</sup> Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 5:2047 §5038, & 5:2237 §5660. •Muslim in *al-Šaḥīḥ*, 4:2286 §2982. •Ahmad b. Hanbal in *al-Muṣnād*, 2:361 §8717. •al-Tirmidhī in *al-Sunan*, 4:346 §1969. •al-Nasā’i in *al-Sunan*, 5:86 §2577. •Ibn Mājah in *al-Sunan*, 2:724.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 5:2032 §4998, & 5:2237 §5659. •Ahmad b. Hanbal in *al-Muṣnād*, 5:333 §22871. •Abū Dāwūd in *al-Sunan*, 4:338 §5150. •al-Tirmidhī in *al-Sunan*, 4:321 §1918. •Mālik in *al-Muwatta*, 2:938 §1700.

“Allah’s Messenger ﷺ said: ‘In Paradise, I and the guardian of the orphan, whether he is his relative or not, are like this!’ The narrator (Mālik) pointed with the index finger and the middle finger.”<sup>1</sup>

Reported by Muslim and Ahmād.

٩٥/٢٩٦ . وفي رواية: عن أبي أمامة عن أنَّ رَسُولَ اللهِ قَالَ: مَنْ مَسَحَ رَأْسَ يَتِيمٍ لَمْ يَمْسِحْهُ إِلَّا لَهُ كَانَ لَهُ بِكُلِّ شَعْرَةٍ مَرَّتْ عَلَيْهَا يَدُهُ حَسَنَاتٌ، وَمَنْ أَحْسَنَ إِلَيْهِ يَتِيمَةً أَوْ يَتِيمَ عِنْدَهُ كُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ كَهَاتِينِ وَفَرَقَ بَيْنَ أَصْبُعَيْهِ السَّبَابَةِ وَالْوُسْطَى .

رَوَاهُ أَحْمَدُ وَالطَّبَرَانِيُّ وَابْنُ أَبِي الدُّنْيَا .

296/95. According to Abū Umāma رض:

“The Messenger of Allah ﷺ said: ‘Whoever passes his hand (of compassion) on an orphan’s head with the sole intention of the pleasure of Allah Most High will have requital of good deeds for every hair that was touched by his hand. Whoever conducts himself well with any orphan girl or boy under his care will enter Paradise like this (he kept a little distance between his index finger and the middle finger).’”<sup>2</sup>

Reported by Ahmād, al-Tabarānī and Ibn Abī al-Dunyā.

٩٦/٢٩٧ . وفي رواية: عن مُرَّةَ بْنِ عَمْرِو الْفَهْرِيِّ عَنِ النَّبِيِّ قَالَ: أَنَا وَكَافِلُ الْيَتِيمِ، لَهُ أَوْ لِغَيْرِهِ، فِي الْجَنَّةِ كَهَاتِينِ .  
رَوَاهُ الطَّبَرَانِيُّ وَالْبُخَارِيُّ فِي الْأَدِبِ .

<sup>1</sup> Set forth by •Muslim in *al-Sahīh*, 4:2287 §2983. •Ahmād b. anbal in *al-Musnad*, 2:375 §8868. •al-Bayhaqī in *Shu‘ab al-Imān*, 7:471 §11030. •al-Mundhīrī in *al-Targhib wa al-Tarhib*, 3:235 §3832.

<sup>2</sup> Set forth by •Ahmād b. anbal in *al-Musnad*, 5:250, 265 §22207, 22338. •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 8:202 §7821, & in *al-Mu‘jam al-Awsat*, 3:285–286 §3166. •Ibn Abī al-Dunyā in *al-‘Ayāl*, 2:810 §609. •al-Mundhīrī in *al-Targhib wa al-Tarhib*, 3:236–237 §3843. •al-Haythamī in *Majma‘ al-Zawā‘id*, 8:160. •al-Suyūtī in *al-Durr al-Manthūr*, 2:528.

297/96. In a tradition, Murra b. 'Amr al-Fahrī ﷺ reported:

“The Prophet ﷺ said: ‘I and the guardian of the orphan, whether he is his relative or not, will be like this in Paradise,’ or said: ‘Like this, together (the index finger and the middle finger).’”<sup>1</sup>

Reported by al-Ṭabarānī and al-Bukhārī in *al-Adab al-Mufrad*.

٩٧/٢٩٨. عَنْ ابْنِ عَبَّاسٍ عَلَيْهِ اَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ قَبَصَ بَيْنَمَا مِنْ بَيْنِ الْمُسْلِمِينَ إِلَى طَعَامِهِ وَشَرَابِهِ أَذْخَلَهُ اللَّهُ الْجَنَّةَ إِلَّا أَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ لَهُ.  
رَوَاهُ أَحْمَدُ وَالْتَّرْمِذِيُّ وَاللَّفْظُ لَهُ وَأَبُو يَعْلَى وَالطَّيَالِيُّ.

298/97. According to Ibn 'Abbās ﷺ:

“The Prophet ﷺ said: ‘Whoever pledges to sustain a Muslim orphan, Allah will surely admit him into Paradise, unless he has done a sin (like *shirk*) for which he is not forgiven.’”<sup>2</sup>

Reported by Ahmād, al-Tirmidhī (the wording is his), Abū Ya'la and al-Ṭayālīsī.

٩٨/٢٩٩. عَنْ أَبِي هُرَيْرَةَ عَلَيْهِ اَنَّ رَجُلًا شَكَا إِلَى رَسُولِ اللَّهِ عَلَيْهِ قَسْوَةَ قَلْبِهِ، فَقَالَ لَهُ: إِنْ أَرَدْتَ تَلَيْنَ قَلْبِكَ فَأَطْعِمِ الْمِسْكِينَ وَامْسَحْ رَأْسَ النَّبِيِّمِ.  
رَوَاهُ أَحْمَدُ وَابْنُ حُمَيْدٍ وَالْبَيْهَقِيُّ. وَقَالَ الْمُنْذِرِيُّ وَالْهَيْثِمِيُّ: رِجَالُ  
رِجَالُ الصَّحِّيفَ.

299/98. Abū Hurayra ﷺ reported that a man had mentioned to the Messenger of Allah ﷺ about the hardness of his heart being rigid, and the Prophet ﷺ said:

<sup>1</sup> Set forth by •Ṭabarānī, *al-Mu'jam al-Kabīr*, 20:320 §759. •al-Bukhārī in *al-Adab al-Mufrad*, 62 §133. •al-Umaydī in *al-Musnad*, 2:370 §838.

<sup>2</sup> Set forth by •Ahmād b. anbal in *al-Musnad*, 4:344 §19047. •al-Tirmidhī in *al-Sunan*, 4:320 §19117. •Abū Ya'la in *al-Musnad*, 2:227 §926. •al-Ṭayālīsī in *al-Musnad*, 1:187 §1322. •Ibn Abī al-Dunyā in *al-'Ayāl*, 2:806 §605. •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 19:300 §668.

“Feed the needy and pass your hand on the orphan’s head if you want your heart to be soft.”<sup>1</sup>

Reported by Ahmād, ‘Abd b. ‘Umayr and al-Bayhaqī.  
According to al-Mundhirī and al-Haythamī: “Its sources are of *Ṣaḥīḥ Muslim*.”

٣٠٠/٩٩. عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: اللَّهُمَّ إِنِّي أَخْرَجْتُ حَقَّ الْمَرْأَةِ وَالصَّبَّاعِينَ: الْيَتِيمَ وَالْمَرْأَةَ رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَهِ.

300/99. It was narrated from Abū Hurayra that the Messenger of Allah said:

“O Allah! I have forbidden (others to take away) the rights of the two weak ones: the first is the right of an orphan and the second is the right of the woman.”<sup>2</sup>

Reported by Ahmād, al-Nasā’ī and Ibn Mājah.

٣٠١/١٠٠. وَفِي رَوَايَةِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: أَنَا أَوَّلُ مَنْ يُفْتَحُ لَهُ بَابُ الْجَنَّةِ إِلَّا أَنَّهُ تَأْتِي امْرَأَةٌ تُبَادِرُنِي، فَأَقُولُ لَهَا: مَا لَكِ؟ مَنْ أَنْتِ؟ فَتَقُولُ: أَنَا امْرَأَةٌ قَعَدْتُ عَلَى أَيْتَامٍ لِي. رَوَاهُ أَبُو يَعْلَى وَالْدِيَلِمِيُّ وَقَالَ الْمُنْدِرِيُّ: إِسْنَادُهُ حَسَنٌ.

301/100. According to Abū Hurayra:

“Allah’s Messenger said: ‘I am the first one for whom the gate of

<sup>1</sup> Set forth by •Ahmād b. ‘Anbāl in *al-Muṣnād*, 2:263, 387 §7566, 9006. •‘Abd b. ‘Umayr in *al-Muṣnād*, 1:417 §1426. •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:60 §6886, & in *Shu‘ab al-‘Imān*, 7:472 §11034. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:237 §3845. •al-Haythamī in *Majmā‘ al-Zawā‘id*, 8:160.

<sup>2</sup> Set forth by •Ahmād b. ‘Anbāl in *al-Muṣnād*, 2:439 •9664. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:363 §9149–9150. •Ibn Mājah in *al-Sunan*, 2:1213 §3678. •al-‘Akīm in *al-Muṣṭadrak*, 1:131 §211. •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:134 §20239.

the Paradise will be opened but a woman will be passing before me. I will ask her: "What is your matter? Who are you?" She will reply: "I am the one who stayed to raise my orphan children (she did not marry again; the Holy Prophet will cause her to enter the Paradise)."<sup>1</sup>"

Reported by Abū Ya'la and al-Daylāmī. According to al-Mundhīrī, "Its chains are fine."

١٠١/٣٠٢ . عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ: مَنْ عَالَ ثَلَاثَةً مِنَ الْأَيْتَامَ كَمَنْ قَامَ لَيْلَهُ، وَصَامَ نَهَارَهُ، وَغَدَّا وَرَاحَ شَاهِرًا سَيِّفَهُ فِي سَبِيلِ اللَّهِ، وَكُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ أَحَوَيْنِ، كَهَاتَيْنِ أَخْتَانِ، وَالصَّقِّ إِصْبَعَيْهِ السَّبَابَةَ وَالْوُسْطَى .  
رَوَاهُ ابْنُ مَاجَهَ .

302/101. According to 'Abd Allah b. 'Abbās :

"The Messenger of Allah ﷺ said: 'If someone sustains three orphan children, then he is like the one who keeps vigil and is the keeper of the fast and a warrior from morning until evening. I and he will be in Paradise like these two fingers.' Then he showed the index finger and the middle finger together."<sup>2</sup>

Reported by Ibn Mājah.

١٠٢/٣٠٣ . عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ: مَنْ كَفَلَ يَتِيمًاً أَوْ أَرْمَلَةً أَظْلَلَهُ اللَّهُ فِي ظِلِّهِ وَأَدْخَلَهُ الْجَنَّةَ .  
رَوَاهُ الطَّبرَانِيُّ .

303/102. According to Jabir :

"The Messenger of Allah ﷺ said: 'Allah Most High will bestow His

<sup>1</sup> Set forth by •Abū Ya'la in *al-Musnad*, 12:7 §6651. •al-Daylāmī in *Musnad al-Firdaws*, 1:34 §58. •al-Mundhīrī in *al-Targhib wa al-Tarhib*, 3:236 §3542. •al-Haythāmī in *Majma' al-Zawā'id*, 8:162.

<sup>2</sup> Set forth by •Ibn Mājah in *al-Sunan*, 2:1213 §3680. •al-Daylāmī in *Musnad al-Firdaws*, 3:489 §5520. •al-Mundhīrī in *al-Targhib wa al-Tarhib*, 3:235 §3834.

shade of mercy upon him and will cause him to enter Paradise, he who sustains the orphan and widow.”<sup>1</sup>

Reported by al-Tabarānī.

٣٠٤. عَنْ أَبْنَىٰ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ: إِنَّ أَحَبَّ الْبَيْوْتِ إِلَيْهِ بَيْتُ فِيهِ يَتِيمٌ مُّكْرَمٌ.  
رَوَاهُ الطَّبرَانِيُّ.

304/103. According to Ibn 'Umar :

“The Messenger of Allah ﷺ said: ‘The house where an orphan is honoured (living his life) is dearest to Allah Most High.’”<sup>2</sup>

Reported by al-Tabarānī.

٣٠٥. عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: وَالَّذِي بَعَثَنِي بِالْحَقِّ، لَا يُعَذِّبُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ رَحْمَةِ الْيَتِيمِ، وَلَا نَلَمْهُ فِي الْكَلَامِ، وَرَحْمَةُ يُتْمَهُ وَضَعْفَةُ، وَلَمْ يَتَطَوَّلْ عَلَى جَارِهِ بِفَضْلِ مَا أَتَاهُ اللَّهُ تَعَالَى.  
رَوَاهُ الطَّبرَانِيُّ.

305/104. According to Abū Hurayra :

“The Messenger of Allah ﷺ said: ‘By the One who sent me with (the Dīn of) truth! Allah Most High will not torment him who is compassionate towards orphans, talks to them politely, and is merciful on the orphanage and flaws of orphans and does not show pride to his neighbour due to the wealth bestowed upon him by Allah Most High.’”<sup>3</sup>

<sup>1</sup> Set forth by •al-Tabarānī in *al-Mu'jam al-Awsat*, 9:118 §9292. •al-Mundhīrī in *al-Targhib wa al-Tarhib*, 4:175 §5305. •al-Haythamī in *Majma' al-Zawā'id*, 3:21. •al-Hindī in *Kanz al-'Ummāl*, 15:383 §43570.

<sup>2</sup> Set forth by •al-Tabarānī in *al-Mu'jam al-Kabīr*, 12:388 §13434. •al-Mundhīrī in *al-Targhib wa al-Tarhib*, 3:236 §3839.

<sup>3</sup> Set forth by •al-Tabarānī in *al-Mu'jam al-Awsat*, 8:346 §8828. •al-Daylāmī

Reported by al-Ṭabarānī.

١٠٥/٣٠٦ . عَنْ بِشْرِ بْنِ عَقْرَبَةَ قَالَ: اسْتُشْهِدَ أَبِي مَعَ النَّبِيِّ فِي بَعْضِ  
غَزَّاتِهِ، فَمَرَّ بِنَا النَّبِيُّ وَأَنَا أَبْكِي، فَقَالَ لِي: أَسْكُنْ، أَمَا تَرْضَى أَنْ أَكُونَ أَنَا أَبُوكَ  
وَعَائِشَةُ أُمُّكَ؟ قُلْتُ: بَلَّ، يَا أَبِي أَنْتَ وَأُمِّي، يَا رَسُولَ اللهِ.  
رَوَاهُ الْبُخَارِيُّ فِي التَّارِيخِ وَابْنُ حِبَّانَ فِي الثَّقَاتِ.

306/105. Bishr b. 'Aqraba reported:

"My father was martyred when he was with the Prophet ﷺ in one of the battles. The Prophet ﷺ passed by me and I was crying. He said to me: 'Stay quiet. Are you not delighted that I am your father and 'Aisha ﷺ is your mother?' I submitted: 'Why not, O Messenger of Allah ﷺ! My mother and father be sacrificed for you.'"<sup>1</sup>

Reported by al-Bukhārī in *al-Tārīkh al-Kabīr* and Ibn ibbān in *al-Thiqāt*.

in *Musnad al-Firdaws*, 4:378 §7101.

<sup>1</sup> Set forth by •al-Bukhārī in *al-Tārīkh al-Kabīr*, 2:78 §1751. •Ibn ibbān in *al-Thiqāt*, 3:31 §101. •al-Bayhaqī in *Shu'ab al-Imān*, 7:475 §11044. •al-Haythamī in *Majma' al-Zawā'id*, 8:161.

## الفصل الثاني عشر

### التعامل مع الضعفاء والمساكين بالبر والملاطفة

#### SECTION 12

#### EXCELLENT CONDUCT AND COMPASSION WITH THE WEAK AND INDIGENT

#### QUR'ĀN

١. ﴿يَسْلُونَكَ مَاذَا يُنِفِّقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّهِ الْدِيْنُ وَالْأَقْرَبُونَ وَالْيَتَامَى وَالْمَسَاكِينَ وَأَبْنَى السَّبِيلُ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ يَعْلَمُ﴾

١. «They ask you what they should spend (in the way of Allah). Say: 'Whatever wealth you spend (is right), but the deserving ones are your parents and close relatives and orphans and the needy and the wayfarers. And whatever good you do, Allah indeed knows it full well.'»<sup>١</sup>

٢. ﴿إِنَّمَا الْصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَمَلِينَ عَلَيْهَا وَالْمُؤْلَفَةُ قُلُوبُهُمْ وَفِي الْرِّقَابِ وَالْغَرِيمَينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنَى السَّبِيلُ فَرِيْضَةٌ مِنْ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

٢. «Indeed, alms (Zakāt) are meant for the poor and the indigent, and those who are deployed to collect charities and those in whose hearts the inculcation of love for

<sup>١</sup> Qur'ān, 2:215.

*Islam is aimed at. And, (moreover, spending Zakāt for the) freeing of human lives (from the yoke of slavery) and removing the burden of those who are to pay debt and (those who toil hard) in the cause of Allah and the wayfarers (is true). This (all) has been prescribed by Allah, and Allah is All-Knowing, Most Wise.»<sup>1</sup>*

٣. ﴿أَرَعَيْتَ أَلَّذِي يُكَدِّبُ بِالدِّينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتَيْمَ وَلَا يَحْضُرُ عَلَى طَعَامِ الْمِسْكِينِ﴾

3. «Have you seen him who denies the Dīn (Religion)? So he is the one who pushes away the orphan (i.e., rejects the needs of the orphans and deprives them of their right), And does not promote the cause of feeding the poor (i.e., does not strive to end the economic exploitation of the poor and the needy).»<sup>2</sup>

## HADITH

١٠٦/٣٠٧. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا أَمَّ أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفَّفْ، فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ وَالضَّعِيفَ وَالْمَرِيضَ فَإِذَا صَلَّى وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ مُتَنَقِّفٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

307/106. According to Abū Hurayra رض:

“The Prophet ص said: ‘When any one of you leads the people in prayer, he should be brief in prayer, for among them are the young and the elderly, the weak and the sick. But when one of you prays by himself, he may pray (and prolong) as he likes.’”<sup>3</sup>

<sup>1</sup> Ibid., 9:60.

<sup>2</sup> Ibid., 107:1-3.

<sup>3</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:248 §671. •Muslim in *al-Ṣaḥīḥ*, 1:341 §467. •Ahmad b. anbal in *al-Muṣnād*, 2:486 §10311. •al-Tirmidhī in *al-Sunan*, 1:461 §236. •al-Nasā'ī in *al-Sunan*, 2:94 §823. •Abū Dāwūd in *al-Sunan*, 1:211 §794. •Mālik in *al-Muwaṭṭa'*, 1:134 §301.

Agreed upon by al-Bukhārī and Muslim (the wording is his).

١٠٧/٣٠٨ . وَفِي رِوَايَةِ عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ عَنْهُ قَالَ: قَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ، لَا أَكَادُ أُدْرِكُ الصَّلَاةَ مِمَّا يُطَوِّلُ بِنَا فُلَانٌ، فَمَا رَأَيْتُ النَّبِيَّ عَنْهُ فِي مَوْعِظَةٍ أَشَدَّ غَصْبًا مِنْ يَوْمِئِذٍ، فَقَالَ: أَئْهَا النَّاسُ، إِنَّكُمْ مُنْفَرُونَ، فَمَنْ صَلَّى بِالنَّاسِ فَلْيُخْفِفْ، فَإِنَّ فِيهِمُ الْمَرِيضَ وَالضَّعِيفَ وَذَا الْحَاجَةِ .  
مُتَّفَقُ عَلَيْهِ .

٣٠٨/١٠٧. According to Abū Mas'ūd al-Anṣārī :

“Once a man submitted: ‘O Messenger of Allah ﷺ! I may not attend the (compulsory congregational) prayer because So-and-so (the imam) prolongs the prayer (when he leads us in it).’ Ibn Mas’ūd added: ‘I never saw the Prophet more angry in giving advice than he was on that day.’ The Prophet said, ‘O people! You abhor others from Dīn, whoever amongst you leads the people in prayer must shorten it because among them there are the sick, the weak, and the needy (having some jobs to do).’”<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

١٠٨/٣٠٩ . عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنْ النَّبِيِّ عَنْهُ قَالَ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ، فَقَالُوا: يَا نَبِيَّ اللَّهِ، فَمَنْ لَمْ يَجِدْ؟ قَالَ: يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ . قَالُوا: فَإِنَّ لَمْ يَجِدْ؟ قَالَ: يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ، قَالُوا: فَإِنَّ لَمْ يَجِدْ؟ قَالَ: فَلْيَعْمَلْ بِالْمَعْرُوفِ وَلْيُمْسِكْ عَنِ الْشَّرِّ فَإِنَّهَا لَهُ صَدَقَةٌ .  
مُتَّفَقُ عَلَيْهِ .

٣٠٩/١٠٨. According to Abū Mūsa al-Ash'arī :

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:46 §90 & 6:2617 §6740. •Muslim in *al-Ṣaḥīḥ*, 1:340 §466. •Ahmad b. anbal in *al-Muṣnḍ*, 4:217 §17939. •al-Tabarānī in *al-Mu'jam al-Kabīr*, 17:208 §561.

“The Prophet ﷺ said, ‘Charitable donation (*ṣadaqa*) is incumbent on every Muslim.’ They (the people) submitted, ‘O Messenger of Allah ﷺ! If one has nothing (for charitable donation)?’ He said, ‘He should work with his hands so that he may benefit himself and donate to charity.’ They submitted, ‘If he cannot do it?’ He said, ‘Then he should help the oppressed and the needy.’ They submitted, ‘If he could not do it either?’ He said, ‘Then he should enjoin what is good and refrain from evil, for that will be considered as a charitable donation.’”<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

١٠٩/٣١٠. عَنْ مُعَاذٍ رَضِيَّ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ رَضِيَّ اللَّهُ عَنْهُ: مَنْ وَلَيَّ مِنْ أَمْرِ النَّاسِ شَيْئًا فَاحْتَجَبَ عَنْ أُولَى الْضَّعْفَةِ وَالْحَاجَةِ احْتَجَبَ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ. رَوَاهُ أَحْمَدُ وَابْنُ الْجَعْدِ.

٣١٠/١٠٩. According to Mu‘ādh :

“The Messenger of Allah ﷺ said: ‘Allah Most High will withdraw Himself (or prevent him for beholding His Countenance) from he who was appointed as a guardian (ruler) over people’s affair, and he estranged himself from the needy and weak (so that he does not have to provide for them).’”<sup>2</sup>

Reported by Ahmad and Ibn al-Jād.

١١٠/٣١١. وَفِي رِوَايَةِ عَنْ أَبِي مَرْيَمَ الْأَزْدِيِّ رَضِيَّ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ رَضِيَّ اللَّهُ عَنْهُ يَقُولُ: مَنْ وَلَاهُ اللَّهُ بِعْلَاهُ شَيْئًا مِنْ أَمْرِ الْمُسْلِمِينَ فَاحْتَجَبَ دُونَ حَاجِتِهِ وَخَلَّتِهِ وَفَقَرِيرِهِمْ احْتَجَبَ اللَّهُ عَنْهُ دُونَ حَاجِتِهِ وَخَلَّتِهِ وَفَقْرِيرِهِمْ.

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:524 §1376. •Muslim in *al-Ṣaḥīḥ*, 6:699 §1008. •Ahmad b. anbal in *al-Muṣnād*, 4:395 §19549. •al-Nasā’i in *al-Sunan*, 5:64 §2538. •al-Dārimī in *al-Sunan*, 2:399 §2747. •Ibn Abī Shayba in *al-Muṣannaf*, 5:336 §26649. •al-Bazzār in *al-Muṣnād*, 8:102 §3100. •al-Tayālīsī in *al-Muṣnād*, 1:67 §495.

<sup>2</sup> Set forth by •Ahmad b. anbal in *al-Muṣnād*, 5:238 §22129. •Ibn al-Jād in *al-Muṣnād*, 1:336 §2309.

رَوَاهُ أَبُو دَاوُدَ وَالْتَّرمِذِيُّ وَالْحَاكِمُ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ  
صَحِيحٌ الْإِسْنَادُ.

311/110. Abū Maryam al-Azdī ﷺ narrated:

“I heard the Messenger of Allah ﷺ say: ‘If Allah puts anyone in the position of authority over the affairs of the Muslims, and he secludes himself (from them), not fulfilling their needs and poverty, then Allah will keep Himself away from him in his needs and poverty.’”<sup>1</sup>

Reported by Abū Dāwūd, al-Tirmidhī and al- ākim. According to al- ākim, “Its chains are authentic.”

111/312. عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَجِبُوهُ الْفُقَرَاءَ  
وَجَالِسُوهُمْ.

رَوَاهُ الْحَاكِمُ. وَقَالَ: هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادُ.

312/111. According to Abū Hurayra ﷺ:

“The Messenger of Allah ﷺ said: ‘Love the poor and sit with them.’”<sup>2</sup>

Reported by al- ākim and he said: “Its chains are authentic.”

<sup>1</sup> Set forth by •Abū Dāwūd in *al-Sunan*, 3:135 §2948. •al-Tirmidhī in *al-Sunan*, 3:619 §1332. •al- ākim in *al-Mustadrak*, 4:105 §7027. •al-Tabarānī in *Musnad al-Shāmiyyīn*, 2:311 §1404. •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:21 §7385. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:124 §3341. •al-Nawawī in *Riyād al-Šāliḥīn*, 1:140 •658.

<sup>2</sup> Set forth by •al- ākim in *al-Mustadrak*, 4:368 §7947. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 4:67 §4827.

## الفصل الثالث عشر

### التعامل مع الخدام والعاملين بالبر والملاطفة

#### SECTION 13

#### EXCELLENT CONDUCT AND COMPASSION WITH SLAVES AND WORKERS

#### QUR'ĀN

١. ﴿لَيْسَ الْبَرُّ أَنْ تُؤْلُوْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبَرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالثَّيْمَ وَعَائِي الْمَالِ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْمِيتَى وَالْمَسَكِينَ وَأَبْنَى السَّبِيلِ وَالسَّاَلِيَّينَ وَفِي الْرِّقَابِ وَأَقَامَ الْصَّلَاةَ وَعَائِي الْرَّكَوَةِ وَالْمُوْفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبُسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

١. *Righteousness is not merely that you turn your faces to the east or the west. But true righteousness is that a person believes in Allah, the Last Day, the angels, the Book (revealed by Allah) and the Messengers. Driven by love for Allah, he spends (his) wealth on the kindred, the orphans, the needy, the wayfarers and those who ask and in (liberating slaves') necks, and establishes Prayer and pays Zakāt (the Alms-due). And when they make a promise, they fulfil it and are steadfast in hardship (i.e., poverty) and suffering (i.e., ailment) and at the time of fierce fighting (i.e., jihad). It is these who are truthful and it is these who*

are righteous.»<sup>1</sup>

٢. ﴿إِنَّا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَمَلِينَ عَلَيْهَا وَالْمُؤْلَعَةُ  
قُلُوبُهُمْ وَفِي الْرِّقَابِ وَالْعَفْرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيَضَةٌ مِّنَ  
اللَّهِ وَاللَّهُ عَلَيْمٌ حَكِيمٌ﴾

2. «Indeed, alms (Zakāt) are meant for the poor and the indigent, and those who are deployed to collect charities and those in whose hearts the inculcation of love for Islam is aimed at. And, (moreover, spending Zakāt for the) freeing of human lives (from the yoke of slavery) and removing the burden of those who are to pay debt and (those who toil hard) in the cause of Allah and the wayfarers (is true). This (all) has been prescribed by Allah, and Allah is All-Knowing, Most Wise.»<sup>2</sup>

٣. ﴿وَالْبَذْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَادْكُرُوا  
أَسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ  
وَالْمُعَرَّ كَذَلِكَ سَخَرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

3. «And We have made for you bigger sacrificial animals (i.e., camels and cows, etc.) from amongst the signs of Allah. There is good in them for you. So line (them) up and (after lancing at the time of their slaughter) invoke the Name of Allah over them. Then, when they fall down on their sides, eat of it and (also) feed those who are sitting contented as well as the (needy) who beg. We have, this way, subjected them to you so that you may give thanks.»<sup>3</sup>

<sup>1</sup> Qur'ān, 2:177.

<sup>2</sup> Ibid., 9:60.

<sup>3</sup> Ibid., 22:36.

## HADITH

١١٢/٣١٣. عَنْ أَنَسِ بْنِ عَلِيٍّ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ فَمَا قَالَ لِي أَفْ وَلَا لِمَ صَنَعْتَ؟ وَلَا أَلَا صَنَعْتَ.  
مُتَّفِقٌ عَلَيْهِ.

٣١٣/١١٢. According to Anas b. Mālik ﷺ:

"I was in the service of the Prophet ﷺ for ten years, and he never said to me, 'Ugh! (grunting exclamation expressing disgust)', and never blamed me by saying, 'Why did you do so,' or 'why did you not do so?'"<sup>١</sup>

Agreed upon by al-Bukhārī and Muslim.

١١٣/٣١٤. وَفِي رِوَايَةِ عَنْهُ ﷺ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ فَمَا أَمْرَنِي بِأَمْرٍ فَتَوَانَيْتُ عَنْهُ أَوْ ضَيَّعْتُهُ فَلَا مَنِي أَحَدٌ مِنْ أَهْلِ بَيْتِهِ إِلَّا قَالَ: دَعْوَهُ فَلَوْ قُدْرَ أُوْ قَالَ: لَوْ قُضِيَ أَنْ يَكُونَ كَانَ.  
رَوَاهُ أَحْمَدُ وَابْنُ أَبِي عَاصِمٍ.

٣١٤/١١٣. In another narration, Anas b. Mālik ﷺ related:

"I was in the service of the Prophet ﷺ for ten years. When he commanded me to do any work and I could not do it or I messed up the work, he would never reprimand me, and when someone from the household reprimanded me, he would say: 'Leave him, for it is in destiny,' or say: 'If it would have been fated, it would have happened.'"<sup>٢</sup>

Reported by Ahmad and Ibn Abī 'Āsim.

<sup>١</sup> Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 5:2245 §5691. •Muslim in *al-Šaḥīḥ*, 4:1804 §2309. •Ahmad b. anbal in *al-Muṣnād*, 3:265. •al-Tirmidhī in *al-Sunan*, 4:368 §2015. •Ibn ibbān in *al-Šaḥīḥ*, 7:152 §2893. •Abū Ya'la in *al-Muṣnād*, 6:104 §3367.

<sup>٢</sup> Set forth by •Ahmad b. anbal in *al-Muṣnād*, 3:231 §13442. •Ibn Abī 'Āsim in *al-Sunnā*, 1:157 §355. •Ibn 'Asākir in *Tārīkh Madīnah Dāmīshq*, 50:65.

١١٤/٣١٥. عَنْ أَبِي ذَرٍ رض قَالَ: قَالَ لِلنَّبِيِّ ص: إِخْوَانُكُمْ خَوْلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيهِمْ. فَمَنْ كَانَ أَخْوَهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيُبْسِهِ مِمَّا يَلْبِسُ وَلَا تُكَلِّفُهُمْ مَا يَعْلَبُهُمْ فَإِنْ كَلَّفْتُمُوهُمْ فَأَعْنِيْهُمْ.

مُتَفَقُ عَلَيْهِ.

٣١٥/١١٤. According to Abū Dhar al-Ghifārī رض:

“The Holy Prophet ص said to me: ‘Your slaves are your brethren too upon whom Allah Most High has given you authority. So, if one has one’s brother under one’s control, one should feed him the same what one eats and clothe them the same what one clothes himself. You should not overburden them with what they cannot bear, and if you do give them responsibility, then help them (in their hard job).’”<sup>1</sup>

Reported by al-Bukhārī and Muslim.

١١٥/٣١٦. عَنْ أَبِي الْيَسِيرِ رض عَنِ النَّبِيِّ ص: قَالَ: ... أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَأَلْبِسُوهُمْ مِمَّا تَلْبِسُونَ، وَكَانَ أَنْ أَعْطِيَتُهُ مِنْ مَتَاعِ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ أَنْ يَأْخُذَ مِنْ حَسَنَاتِي يَوْمَ الْقِيَامَةِ.

رَوَاهُ مُسْلِمٌ وَالْبُخَارِيُّ فِي الْأَدَبِ.

٣١٦/١١٥. Abū al-Yasār رض narrated that the Holy Prophet ص said:

“Feed your slave what you eat, clothe them the same you clothe yourself. Giving him the worldly things is much easier for me than for him (the slave) to take away my good deeds on the Day of Resurrection.”<sup>2</sup>

<sup>1</sup> Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 1:20 §30, & 2:899 §2407. •Muslim in *al-Šaḥīḥ*, 3:1283 §1661. •al-Bazzār in *al-Muṣnad*, 9:402 §3996. •Abū ‘Awāna in *al-Muṣnad*, 4:73 §6072.

<sup>2</sup> Set forth by •Muslim in *al-Šaḥīḥ*, 4:2303 §3007. •al-Bukhārī in *al-Adab al-Mufrad*, 75 §187. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 19:169 §379. •al-Qudā‘ī in *Muṣnad al-Shihāb*, 1:283 §462. •al-Ṭahāwī in *Sharḥ al-Āthār*, 4:356.

Reported by Muslim and al-Bukhārī in *al-Adab al-Mufrad*.

٣١٧/١١٦ . وفي رواية: عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ أَنَّهُ قَالَ: لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ، وَلَا يُكَلَّفُ مِنَ الْعَمَلِ إِلَّا مَا يُطِيقُ .  
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَمَالِكُ وَالشَّافِعِيُّ .

٣١٦/١١٦. In one tradition, Abū Hurayra ﷺ reported:

“The Messenger of Allah ﷺ said: ‘Food and clothing is the right of a slave (upon the owner) and he is not to be forced to do the work he may not have the strength to perform.’”<sup>١</sup>

Reported by Muslim, Ahmād, Mālik and Shāfi‘ī.

٣١٨/١١٧ . وفي رواية: عَنْ سَلَامِ بْنِ عَمْرِو عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ أَنَّهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَرِفَاؤُكُمْ إِخْرَانُكُمْ، فَأَحْسِنُوا إِلَيْهِمْ، (وَفِي رِوَايَةِ أَوْ فَأَصْلِحُوهَا إِلَيْهِمْ) وَاسْتَعِنُوْهُمْ عَلَى مَا عَلَبُوكُمْ، وَأَعِنْوُهُمْ عَلَى مَا عَلَبُوا .  
رَوَاهُ أَحْمَدُ وَالْبُخَارِيُّ فِي الْأَدَبِ وَأَبُو يَعْلَمَ .

٣١٧/١١٦. In one tradition, Sallām b. ‘Amr ﷺ reported from a Companion that the Prophet ﷺ said:

“Your slaves are your brethren. Treat them well. (In another tradition: treat them better). And what is difficult for you, get their help, and what is difficult for them, assist them (in work).”<sup>٢</sup>

Reported by Ahmād, al-Bukhārī in *al-Adab al-Mufrad* and Abū Ya‘lā.

<sup>١</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1284 §1662. •Ahmād b. anbal in *al-Muṣnād*, 2:247 §7358. •Mālik in *al-Muwaṭṭā*, 2:980 §1769. •al-Shāfi‘ī in *al-Muṣnād*, 1:305. •Abd al-Razzāq in *al-Muṣannaf*, 9:448 §17967.

<sup>٢</sup> Set forth by •Ahmād b. anbal in *al-Muṣnād*, 5:58, 371 §20600, 23196. •al-Bukhārī in *al-Adab al-Mufrad*, p. 76 §190. •Abū Ya‘lā in *al-Muṣnād*, 2:221 §920.

١١٨/٣١٩. وفي رواية: عن أبي هريرة رضي الله عنه قال: قال رسول الله صلوات الله عليه وسلم: الممْلُوكُ أَخْوَكَ، فَإِذَا صَنَعَ لَكَ طَعَامًا فَأْجِلْسْهُ مَعَكَ، فَإِنْ أَبِي فَأَطْعِمْهُ، وَلَا تَضْرِبُوْهُ جُوْهُهُمْ.  
رَوَاهُ أَحْمَدُ وَالطَّيَالِسِيُّ وَاللَّفْظُ لَهُ وَالبَيْهَقِيُّ بِإِسْنَادِ حَسَنٍ.

٣١٩/١١٨. In one tradition, Abū Hurayra رضي الله عنه narrated:

“The Messenger of Allah صلوات الله عليه وسلم said: ‘The slave is also your brother. When he prepares food for you, then have him sit with you. If he refuses to sit by you, then still you should feed him and never strike their face (if they make any error).’”<sup>١</sup>

Reported by Ahmād, al-Tayālīsī (the wording is his) and al-Bayhaqī with authentic chains.

١٢٠. عن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله صلوات الله عليه وسلم: شَلَانَةُ لَهُمْ أَجْرًا: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ صلوات الله عليه وسلم، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ عِنْدَهُ أُمَّةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَعَلَمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَرَوْجَهَا فَلَهُ أَجْرَانٌ مُتَفَقَّعٌ عَلَيْهِ.

٣٢٠/١١٩. According to Abū Mūsā al-Ash'arī رضي الله عنه:

“The Messenger of Allah صلوات الله عليه وسلم said: ‘Three persons will have a double reward: (1) A person from the people of the scriptures who believed in his Prophet (Jesus or Moses) and then believed in the Prophet Muhammad صلوات الله عليه وسلم (i.e., has embraced Islam). (2) A slave who discharges his duties to Allah and his master. (3) A master of a woman-slave who teaches her good manners and educates her in the best possible way and sets her free and then marries her.’”<sup>٢</sup>

<sup>١</sup> Set forth by •Ahmād b. anbal in *al-Musnad*, 2:505 §10574. •al-Tayalīsī in *al-Musnad*, 1:312 §2369. •al-Bayhaqī in *Shu'ab al-Imān*, 6:373 §8567.

<sup>٢</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:48 §97 & *al-Adab al-Mufrad*, p. 80 §203. •Muslim in *al-Ṣaḥīḥ*, 1:134 §154. •Ahmād b. anbal in *al-Musnad*, 4:395 §19550. •al-Tirmidhī in *al-Sunan*, 3:424 §1116. •al-Nasā'ī in *al-Sunan*,

Agreed upon by al-Bukhārī and Muslim.

١٢٠/٣٢١. عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنْ كَانَتِ الْأَمْمَةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ رَسُولِ اللَّهِ فَتَنْطَلِقُ بِهِ حِيثُ شَاءَتْ. رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

٣٢١/١٢٠. Anas b. Mālik said :

“Any of the female slaves of Medina could take hold of the hand of Allah’s Messenger ﷺ and take him wherever she wished (to solve any of her problems).”<sup>١</sup>

Reported by al-Bukhai and Ahmād.

١٢١/٣٢٢. وَفِي رَوَايَةِ عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ مِنْ أَخِرِ وَصِيَّةِ رَسُولِ اللَّهِ ﷺ: الصَّلَاةُ الصَّلَاةُ، وَمَا مَلَكَتْ أَيْمَانُكُمْ، حَتَّىٰ جَعَلَ تَبِيُّ اللَّهِ يُلْجِلُ جُهَّهَا فِي صَدْرِهِ وَمَا يَقِيْصُ بِهَا لِسَانُهُ. رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَهٍ.

٣٢٢/١٢١. In one tradition, Umm Salama ﷺ narrated that this was also there in the last will of the Messenger of Allah ﷺ:

“Prayer, prayer and what you own (about that I advise you to treat them well). He kept saying this until it continued on his tongue (and due to weakness) he then repeated that in his heart.”<sup>٢</sup>

Reported by Ahmād, al-Nasā’ī and Ibn Mājah.

6:115 §3344. •Ibn Mājah in *al-Sunan*, 1:629 §1956.

<sup>١</sup> Set forth by •al-Bukhārī in *al-Sahīh*, 5:2255 §5724. •Ahmad b. anbal in *al-Musnad*, 3:98 §11960. •Abū Nu’aym in *Ilāyat al-Awliyā*, 7:202. •al-Nawawī in *Riyād al-Ṣāliḥīn*, 171 §171.

<sup>٢</sup> Set forth by •Ahmad b. anbal in 6:290 §26526. •al-Nasā’ī in *al-Sunan al-Kubrā*, 4:259 §7100. •Ibn Mājah in *al-Sunan*, 1:519 §1625. •Abū Ya’lā in *al-Musnad*, 12:414 §6979. •al-Tabarānī in *al-Mu’jam al-Kabīr*, 23:379 §897.

١٢٢/٣٢٣. عَنْ أَبِي مَسْعُودِ الْبَدْرِيِّ قَالَ: كُنْتُ أَصْرِبُ غُلَامًا لِي بِالسَّوْطِ فَسَمِعْتُ صَوْتًا مِنْ خَلْفِي: أَعْلَمُ أَبَا مَسْعُودٍ. فَلَمْ أَفْهَمِ الصَّوْتَ مِنَ الغَضَبِ، قَالَ: فَلَمَّا دَنَا مِنِّي إِذَا هُوَ رَسُولُ اللَّهِ، فَإِذَا هُوَ يَقُولُ: أَعْلَمُ أَبَا مَسْعُودٍ، أَعْلَمُ أَبَا مَسْعُودٍ، قَالَ: فَالْقَيْتُ السَّوْطَ مِنْ يَدِي، فَقَالَ: أَعْلَمُ أَبَا مَسْعُودٍ، أَنَّ اللَّهَ أَفْدَرُ عَلَيْكَ مِنْكَ عَلَى هَذَا الْغُلَامِ، قَالَ: فَقُلْتُ: لَا أَصْرِبُ مَلُوكًا بَعْدَهُ أَبْدًا.  
رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالْتَّرْمِذِيُّ.

323/122. Abū Mas'ūd al-Badrī reported:

“I was beating my slave with a whip when I heard a voice behind me: ‘O Abū Mas'ūd! Understand this!’ But I did not recognize the voice due to intense anger.” He (Abū Mas'ūd) reported: “As he came near me (I found) that he was the Messenger of Allah ﷺ and he was saying: ‘O Abū Mas'ūd! Understand this! O Abū Mas'ūd! Understand this!’” He (Abū Mas'ūd) said: “I threw the whip from my hand. Thereupon he (the Prophet) said: ‘O Abū Mas'ūd! Understand this! Verily, Allah has more dominance upon you than you have upon your slave.’ I (then) said: ‘I would never strike any servant in the future.’”<sup>1</sup>

Reported by Muslim, Abū Dāwūd and al-Tirmidhī.

١٢٣/٣٢٤. وَفِي رِوَايَةِ أَبِي دَاوُدَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، هُوَ حُرٌ لِوَجْهِ اللَّهِ تَعَالَى. قَالَ: أَمَا إِنَّكَ لَوْلَمْ تَفْعَلْ لَلَّفَحْتُكَ النَّارُ أَوْ لَمَسْتُكَ النَّارَ.

324/123. In a tradition of Abū Dāwūd (Abū Mas'ūd reported):

“I submitted: ‘O Messenger of Allah ﷺ! He is free for Allah’s sake.’ He said: ‘If you had not done it, the fire would have clung to you, or the fire would have rolled up on to you.’”

<sup>1</sup> Set forth by •Muslim in *al-Šaḥīḥ*, 3:1281 §1659. •Abū Dāwūd in *al-Sunan*, 4:340 §5159. •al-Tirmidhī in *al-Sunan*, 4:335 §1948. •Abd al-Razzāq in *al-Muṣannaf*, 9:439, 446 §17933, 17959. •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 17:245 §684.

١٢٤/٣٢٥ . عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: عَجِلَ شَيْخُ فَلَطَمَ خَادِمًا لَهُ، فَقَالَ لَهُ سُوِيدُ بْنُ مُقْرَنٍ ﷺ: عَجَزَ عَلَيْكَ إِلَّا حُرُّ وَجْهِهَا، لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةِ مَنْ بَنَى مُقْرَنًا. مَا لَنَا خَادِمٌ إِلَّا وَاحِدَةُ، لَطَمَهَا أَصْغَرُنَا، فَأَمْرَنَا رَسُولُ اللهِ ﷺ أَنْ يُعْتَقَهَا.  
رَوَاهُ مُسْلِمٌ وَأَحْمَدٌ وَأَبُو دَاؤِدَ وَالْتَّرْمِذِيُّ وَالنَّسَائِيُّ.

325/124. Hilāl b. Yasāf ﷺ reported that a person got angry and slapped his slave-girl. Thereupon Suwayd b. Muqarrin ﷺ said to him:

“Did you not find any other place (to slap) besides her face? I was one of the seven sons of Muqarrin, and we had but only one slave-girl. The youngest of us slapped her, and Allah’s Messenger ﷺ commanded us to set her free.”<sup>1</sup>

Reported by Muslim, Aḥmad, Abū Dāwūd, al-Tirmidhī and al-Nasā’ī.

١٢٥/٣٢٦ . وَفِي رَوَايَةِ عَنْ ابْنِ عُمَرَ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: مَنْ لَطَمَ مَمْلُوكًا أَوْ ضَرَبَهُ فَكَفَّارَتُهُ أَنْ يُعْتَقَهُ.  
رَوَاهُ مُسْلِمٌ وَأَبُو دَاؤِدَ.

326/125. According to ‘Abd Allah b. ‘Umar ﷺ:

“I heard Allah’s Messenger ﷺ say: ‘He who slaps his slave or beats him, his expiation is setting the slave free.’”<sup>2</sup>

Reported by Muslim and Abū Dāwūd.

١٢٦/٣٢٧ . وَفِي رَوَايَةِ عَنْ عَمَّارِ بْنِ يَاسِرٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَا مِنْ رَجُلٍ يَضْرِبُ عَبْدًا لَهُ إِلَّا أَقْيَدَ مِنْهُ يَوْمَ الْقِيَامَةِ.

<sup>1</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1279 §1658. •Aḥmad b. anbal in *al-Muṣnād*, 5:444 §23793. •al-Tirmidhī in *al-Sunan*, 4:114 §1542. •Abū Dāwūd in *al-Sunan*, 4:342 §5166. •al-Nasā’ī in *al-Sunan al-Kubrā*, 3:194 §5013.

<sup>2</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:12798 §1657. •Abū Dāwūd in *al-Sunan*, 4:342 §5168. •Abū ‘Awāna in *al-Muṣnād*, 4:68 §6055.

رَوَاهُ الْبَزَّارُ وَأَبُو نُعَيْمٍ. وَقَالَ الْمُنْذِرِيُّ: رَوَاهُ الطَّبَرَانِيُّ وَرُوَا تَهْرِيْقَاتُ،  
وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ الْبَزَّارُ وَرِجَالُهُ ثِقَاتُ.

327/126. In one tradition, Ammār b. Yāsir ﷺ narrated that the Messenger of Allah ﷺ said:

“Whoever beats his slave shall be held accountable on the Day of Rising.”<sup>1</sup>

Reported by al-Bazzār and Abū Nu‘aym. According to al-Mundhiri: “al-Tabarānī reported it and its sources are reliable. According to al-Haythamī: “Al-Bazzār reported it and its sources are reliable.”

١٢٧/٣٢٨. عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْعَدَاءَ جَاءَ  
خَدْمُ الْمَدِينَةِ بِأَنْتِهِمْ فِيهَا الْمَاءُ فَمَا يُؤْتَى بِإِنَاءٍ إِلَّا غَمْسَ يَدَهُ فِيهَا فَرَبِّمَا جَائَهُ  
فِي الْعَدَاءِ الْبَارِدَةِ فَيَغْمِسُ يَدَهُ فِيهَا.  
رَوَاهُ مُسْلِمٌ وَأَحْمَدٌ وَابْنُ حُمَيْدٍ.

328/127. Anas b. Mālik ﷺ reported:

“When Allah’s Messenger ﷺ would complete his dawn prayer, the servants of Medina used to come with utensils filled with water, and no utensil was brought in which he did not dip his hand (to bequeath blessing for them). Sometimes they came in the morning in the (cold) winter and he would still dip his hand in it.”<sup>2</sup>

Reported by Muslim, Aḥmad and Ibn Humayd.

١٢٨/٣٢٩. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ﷺ قَالَ: جَاءَ رَجُلٌ إِلَيَّ النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ

<sup>1</sup> Set forth by •al-Bazzār in *al-Musnad*, 4:237 §1399. •Abū Nu‘aym in *İlyat al-Awliyā'*, 4:378. •al-Mundhiri in *al-Targhī wa al-Tarhīb*, 3:148 §3441. •al-Haythamī in *Majma‘ al-Zawā‘id*, 10:353.

<sup>2</sup> Set forth by •Muslim in *al-Šaḥīḥ*, 4:1812 §2324. •Aḥmad b. anbal in *al-Musnad*, 3:137 §12424. •Abd b. umayd in *al-Musnad*, 1:380 §1274. •al-Bayhaqī in *Shu‘ab al-Imān*, 2:154 §1429.

الله، كمْ أَعْفُوْ عَنِ الْخَادِمِ؟ فَصَمَّتَ عَنْهُ رَسُولُ اللهِ ﷺ ثُمَّ قَالَ: يَا رَسُولَ اللهِ، كمْ أَعْفُوْ عَنِ الْخَادِمِ؟ فَقَالَ: كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً.  
رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالْتَّرْمِذِيُّ. وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثُ حَسْنٍ.

329/128. According to 'Abd Allah b. 'Umar ﷺ:

"A man came to the Prophet ﷺ and submitted: 'O Messenger of Allah ﷺ! How often shall I forgive a servant?' He kept silence, so the man repeated: 'O Messenger of Allah ﷺ! How often shall I forgive a servant?' He siad: 'Seventy times daily.'"<sup>1</sup>

Reported by Ahmad, Abū Dāwūd and al-Tirmidhī. According to al-Tirmidhī, "This is a fine authentic tradition."

١٢٩/٣٣٠ . عَنْ عَمْرُو بْنِ حُرَيْثٍ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: مَا حَفِظْتَ عَنْ خَادِمِكَ مِنْ عَمَلِهِ كَانَ لَكَ أَجْرًا فِي مَوَازِينِكَ.  
رَوَاهُ ابْنُ حِبَّانَ وَأَبُو يَعْلَى وَابْنُ حَمِيدٍ.

330/129. 'Amr b. Hurayth ﷺ narrated that the Messenger of Allah ﷺ said:

"You will be credited on the balance of your account with as much as you will lessen the responsibilities of your slave."<sup>2</sup>

Reported by Ibn ibbān, Abū Ya'lā and Ibn Humayd.

<sup>1</sup> Set forth by •Ahmad b. anbal in *al-Musnad*, 2:1111 §5899. •Abū Dāwūd in *al-Sunan*, 4:341 §5164. •al-Tirmidhī in *al-Sunan*, 4:336 §1949. •Abū Ya'lā in *al-Musnad*, 10:133 §5760. •al-Mundhīrī in *al-Targhib wa al-Tarhib*, 3:151 §3458.

<sup>2</sup> Set forth by •Ibn ibbān in *al-Šaḥīḥ*, 10:153 §4314. •Abū Ya'lā in *al-Musnad*, 3:50 §1472. •Abd b. umayd in *al-Musnad*, 1:119 §284. •al-Bayhaqī in *Shu'ab al-Imān*, 6:378 §8589. •al-Haythamī in *Muwārid al-Zamān*, 1:293 §1204.

## الفصل الرابع عشر

### التعامل مع العصاة والمذنبين بالبر والملاطفة والإحسان

#### SECTION 14

#### EXCELLENT CONDUCT AND COMPASSION WITH THE GUILTY AND SINNERS

#### QUR'AN

١. ﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ  
أَعْدَثْتُ لِلْمُتَّقِينَ ④ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَاءِ وَالْكَظِيمِينَ الْغَيْظَ  
وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ⑤ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً  
أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفِرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ لَذُنُوبَ إِلَّا  
اللَّهُ وَلَمْ يُصْرُرُوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ⑥ أُولَئِكَ حَرَاؤُهُمْ مَغْفِرَةٌ  
مِّنْ رَّبِّهِمْ وَجَنَّتُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِيلِينَ فِيهَا وَيَعْمَلُونَ أَجْرًا  
الْعَمَلِينَ﴾

1. *(And advance fast towards forgiveness from your Lord and Paradise whose vastness encompasses the heavens and the earth (and) which has been prepared for the pious. They are the ones who spend in the cause of Allah whether they are affluent or indigent (in both the conditions), sublimate their anger and tolerate (the faults of the) people; and Allah loves those who are benevolent. And (they) are such people that if they commit some immoral act or wrong themselves, they remember Allah, then seek forgiveness for their sins.*

*And who forgives sins except Allah? And they do not deliberately persist in the sinful acts which they committed. It is they whose reward is forgiveness from their Lord and Gardens beneath which rivers flow. They will reside therein permanently. What an excellent reward that is for those who perform righteous acts!»<sup>1</sup>*

٢. ﴿فِيمَا رَحْمَةٌ مِّنَ اللَّهِ لِيَنْتَ لَهُمْ وَلَوْ كُنْتَ فَطَّا غَلِيقَةَ الْقُلُوبِ  
لَأَنْفَضُوا مِنْ حَوْلِكَ فَاغْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرُهُمْ فِي الْأَمْرِ فَإِذَا  
عَرَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

2. «(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them! Had you been stern and hard-hearted, people would have deserted, scattering away from around you. So pardon them, and pray for their forgiveness, and consult them in (important) matters. But once you make up your mind, then place your trust in Allah. Surely, Allah loves those who trust Him.»<sup>2</sup>

## HADITH

١٣٠ / ٣٣١  
عَنْ أَبِي هُرَيْرَةَ قَالَ: يَبْيَنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ إِذْ جَاءَهُ  
رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْ كُنْتُ، قَالَ: مَا لَكَ؟ قَالَ: وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا  
صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ: هَلْ تَسْجُدُ رَقْبَةَ تَعْقِهَا؟ قَالَ: لَا. قَالَ: فَهَلْ تَسْتَطِعُ  
أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟ قَالَ: لَا. فَقَالَ: فَهَلْ تَسْجُدُ إِطْعَامَ سِتِّينَ مِسْكِينًا؟ قَالَ:  
لَا. قَالَ: فَمَكَثَ النَّبِيُّ فَبَيْنَا نَحْنُ عَلَى ذَلِكَ أَتَى النَّبِيُّ بِعَرَقٍ فِيهَا سِرْمُ وَالْعَرْقُ  
الْمِكَّلُ. قَالَ: أَيْنَ السَّائِلُ؟ فَقَالَ: أَنَا. قَالَ: خُذْ هَذَا فَصَدِّقْ بِهِ، فَقَالَ الرَّجُلُ: أَعَلَى  
أَفْقَرَ مِنِّي، يَا رَسُولَ اللَّهِ؟ فَوَاللَّهِ، مَا بَيْنَ لَابَتِيهَا، يُرِيدُ الْحَرَّتَيْنِ، أَهْلُ بَيْتٍ أَفْقَرُ مِنْ

<sup>1</sup> Qur'an, 3:133-136.

<sup>2</sup> Ibid., 3:159.

أَهْلِ بَيْتِيْ، فَصَحِّحَ النَّبِيُّ ﷺ حَتَّىْ بَدَّتْ أَيْيَاهُ ثُمَّ قَالَ: أَطْعِمْهُ أَهْلَكَ  
مُنْفَقٌ عَلَيْهِ.

وَقَالَ أَبُو دَاؤِدَ: زَادَ الزُّهْرِيُّ: وَإِنَّمَا كَانَ هَذَا رُخْصَةً لَهُ خَاصَّةً فَلَوْ أَنَّ  
رَجُلًا فَعَلَ ذَلِكَ الْيَوْمَ لَمْ يَكُنْ لَهُ بُدُّ مِنَ التَّكْفِيرِ.

331/130. According to Abū Hurayra ﷺ:

“While we were sitting with the Prophet ﷺ a man came and said, ‘O Allah’s Messenger ﷺ! I have been destroyed.’ Allah’s Messenger ﷺ asked: ‘What is the matter with you?’ He submitted ‘I had sexual intercourse with my wife while I was fasting.’ Allah’s Messenger ﷺ asked him: ‘Can you afford to free a slave?’ He submitted: ‘No’. Allah’s Messenger ﷺ inquired: ‘Can you fast for two successive months?’ He submitted: ‘No’. The Prophet ﷺ inquired: ‘Can you afford feeding sixty poor people?’ He submitted: ‘No.’ The Prophet ﷺ stayed silent for a while. We were there when a big bag was presented to him (the Prophet) which was full of dates and a measuring cup. He asked, ‘Where is the seeker?’ He submitted: ‘At your service!’. The Prophet said, ‘Take this (basket of dates) and give it in charitable donation (for this is your penitence).’ The man submitted: ‘(Should I give it to a person) poorer than I? By Allah! There is no house between its two mountains (valley of Medina, the illumined), which is poorer than mine.’ The Prophet ﷺ laughed to the point that his premolar teeth became visible, and then he said: ‘Go and feed your family with it (this will be your penitence).’”<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

According to Abū Dāwūd: “Al-Zuhrī added: ‘This was a special concession for him. If a man commits this act today (breaks his fast), he is liable to atonement as per law.’”

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:684 §1834. •Muslim in *al-Ṣaḥīḥ*, 2:781 §1111. •Ahmad b. anbal in *al-Muṣnād*, 2:241 §7288 & 6:276 §26402. •al-Tirmidhī in *al-Sunan*, 3:102 §724. •Abū Dāwūd in *al-Sunan*, 2:313 §2390. •Ibn Mājah in *al-Sunan*, 1:534 §1671. •al-Nasā'ī in *al-Sunan al-Kubrā*, 2:212 §3117.

١٣١/٣٣٢. عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ أَعْرَابِيٌّ فَبَالَ فِي طَائِفَةِ الْمَسْجِدِ، فَرَجَرَهُ النَّاسُ، فَنَهَا هُمُ النَّبِيُّ فَلَمَّا قَضَى بَوْلَهُ أَمَرَ النَّبِيُّ بِذَنُوبِ مِنْ مَاءٍ فَأَهْرِيقَ عَلَيْهِ.

مُنْفَقٌ عَلَيْهِ.

٣٣٢/١٣١. According to Anas b. Mālik :

“A villager (Bedouin) came and started urinating in a corner of the mosque. The people reprimanded him but the Holy Prophet ﷺ stopped them. When he finished urinating, then the Holy Prophet ﷺ ordered them to bring a bucket of water which was poured over it (the urine).”<sup>١</sup>

Agreed upon by al-Bukhārī and Muslim.

١٣٢/٣٣٣. وَفِي رَوَايَةِ عَنْهُ: قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ إِذْ جَاءَ أَعْرَابِيٌّ فَقَامَ يُوْلِي فِي الْمَسْجِدِ، فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ: مَهْ مَهْ. قَالَ: قَالَ رَسُولُ اللَّهِ: لَا تُزْرِمُوهُ، دَعُوهُ، فَتَرْكُوهُ حَتَّى يَبَالَ، ثُمَّ إِنَّ رَسُولَ اللَّهِ دَعَاهُ فَقَالَ لَهُ: إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَدَرِ. إِنَّمَا هِيَ لِذِكْرِ اللَّهِ بِعَقَالٍ، وَالصَّلَاةِ، وَقِرَائِةِ الْقُرْآنِ، أَوْ كَمَا قَالَ رَسُولُ اللَّهِ، قَالَ: فَأَمَرَ رَجُلًا مِنَ الْقَوْمِ، فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ فَسَهَّ عَلَيْهِ.

رَوَاهُ مُسْلِمٌ وَأَبُو عَوَانَةَ.

٣٣٣/١٣٢. According to Anas b. Mālik :

“While we were in the mosque with Allah’s Messenger ﷺ, a Bedouin came and began to urinate in the mosque standing. Some of the Companions of Allah’s Messenger ﷺ said: ‘Stop, stop,’ but the Messenger of Allah ﷺ said: ‘Do not interrupt him urinating; leave

<sup>١</sup> Set forth by •al-Bukhārī in *al-Sahīh*, ١:٨٩ §٢١٩. •Muslim in *al-Sahīh*, ١:٢٣٦ §٢٨٤. •al-Shāfi‘ī in *al-Musnad*, ١:٢٠.

him to urinate.' The Companions left him until he was relieved of it (urinating), and then Allah's Messenger ﷺ called him and advised him: 'These mosques are not the places for urine and other filth. These are for the remembrance of Allah, prayer and the recitation of the Qur'an (or what Allah's Messenger ﷺ said).' Then he ordered one of the Companions, who then brought a bucket of water and poured it over the urine."<sup>1</sup>

Reported by Muslim and Abū 'Awāna.

<sup>1</sup> Set forth by •Muslim in *al-Šaḥīḥ*, 1:236 §285. •Abū 'Awāna in *al-Muṣnad*, 1:182 §567. •al-Bayhaqī in *al-Sunan al-Kubrā*, 2:412 §3945.

## الفصل الخامس عشر

### احترام الجنائز

#### SECTION 15

#### HONOURING THE FUNERAL

#### QUR'ĀN

﴿وَلَقَدْ كَرَّمْنَا بَنِيْ عَادَمَ وَهَمَّلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الْطَّيَّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾

«And We have indeed honoured the children of Adam and provided them with (means of transport) over the land and in the sea (i.e., in the cities, deserts, rivers and oceans) and bestowed upon them sustenance out of clean and pure things. And We have exalted them above most of Our creation by conferring on them superiority.»<sup>1</sup>

#### HADITH

١٣٣٤/٣٣٤. عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا رَأَى أَحَدُكُمْ جَنَازَةً، فَإِنْ لَمْ يَكُنْ مَاشِيًّا مَعَهَا، فَلْيَقُمْ حَتَّى يُخَلِّفَهَا، أَوْ تُخَلِّفَهُ أَوْ تُوَضَّعَ مِنْ قَبْلِ أَنْ يُخَلِّفَهُ.

مُتَّفَقُ عَلَيْهِ.

334/133. According to 'Āmir b. Rabī'a رض:

<sup>1</sup> Qur'ān, 17:70.

“The Prophet ﷺ said: ‘If anyone among you catches sight of the bier (the funeral procession), and if he is not following it, then he must stand up (in its honour) until it passes ahead or behind him or it is laid to rest before passing forward.’”<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

٣٣٥/١٣٤. وفي رواية: عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: إذا رأيتم الجنازة فقوموا، فمن تبعها فلا يفتد حتى توضع. متفق عليه.

335/134. According to Abū Sa‘īd al-Khudrī رضي الله عنه:

“The Prophet ﷺ said: ‘If you catch sight of the bier (the funeral procession), you must stand up, and if someone follows it, he must not sit down until it is laid to rest.’”<sup>2</sup>

Agreed upon by al-Bukhārī and Muslim.

٣٣٦/١٣٥. عن جابر بن عبد الله رضي الله عنهما قال: مررت بنا جنازة فقام لها النبي صلى الله عليه وسلم وقمنا لها، فقللنا: يا رسول الله، إمّا جنازة يهودي. قال: إذا رأيتم الجنازة فقوموا. متفق عليه.

336/135. According to Jabir b. ‘Abd Allah رضي الله عنه:

“A funeral procession passed in front of us and the Prophet ﷺ stood up and we too stood up. We said, ‘O Allah’s Messenger ﷺ! This is the funeral procession of a Jew.’ He said: ‘If you catch sight of the bier (the funeral procession), you must stand up.’”<sup>3</sup>

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:441 §1246. •Muslim in *al-Ṣaḥīḥ*, 2:660 §958. •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, 1:123 §391.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:441 §1248. •Muslim in *al-Ṣaḥīḥ*, 2:660 §959. •Ahmad b. Ḥanbal in *al-Muṣnād*, 3:25 §11211. •al-Nasā’ī in *al-Sunan*, 4:43 §1914.

<sup>3</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:441 §1249. •Muslim in *al-Ṣaḥīḥ*, 2:660 §960. •Ahmad b. Ḥanbal in *al-Muṣnād*, 3:319 §14467. •al-Nasā’ī in *al-Sunan*,

Agreed upon by al-Bukhārī and Muslim.

١٣٦/٣٣٧ . وفي رواية: عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ سَهْلُ بْنُ حُنَيْفٍ وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ، فَمَرُوا عَلَيْهِمَا بِجَنَازَةٍ، فَقَامَا، فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الْأَرْضِ أَيْ مِنْ أَهْلِ الدَّمَةِ. فَقَالَا: إِنَّ النَّبِيَّ مَرَّ بِهِ جَنَازَةً، فَقَامَ، فَقِيلَ لَهُ: إِنَّهَا جَنَازَةُ يَهُودِيٍّ، فَقَالَ أَلَيْسَتْ نَفْسًا؟  
مُتَّفَقُ عَلَيْهِ.

337/136. According to 'Abd al-Rahmān b. Abī Layla :

“Sahl b. 'unayf and Qays b. Sa'd  were sitting in the city of al-Qādisiyya. A funeral procession passed in front of them and they both stood up. They were told that the funeral procession was of one of the inhabitants of the land (i.e., of a non-believer). They both said: ‘(Once) a funeral procession passed in front of the Prophet  and he stood up. When he was told that it was the funeral of a Jew, he said, ‘Is it not a human) being?’”<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

4:45 §1922, & *al-Sunan al-Kubrā*, 1:626 §2049.

<sup>1</sup> Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 1:441 §1250. •Muslim in *al-Šaḥīḥ*, 2:661 §961. •al-Nasā'i in *al-Sunan*, 4:45 §1921 & *al-Sunan al-Kubrā*, 1:626 §2048. •Ahmad b. 'anbal in *al-Musnad*, 6:6 §23893. •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 6:90 §5606. •Ibn Abī Shayba in *al-Muṣannaf*, 3:39 §11918. •Ibn al-Ja'd in *al-Musnad*, 27 §70. •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:27 §6672.